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To His Grace,

the Duke of Somerset.

This Book is humbly Presented
by the Author.



A N
A C C O U N T
O F T H E
S E P U L C H E R S o f t h e A N T I E N T S ,
A N D A
D E S C R I P T I O N
O F T H E I R
M O N U M E N T S .

И К
ТИШОДОА
ЛНТ НО
СТАРИИА СІІ ІІІ ЯНОВІІІ
А АИ
И ОІ ТЯІ ВСЕД
ЯІН Т ТО
СТНІМІИОМ

A N
A C C O U N T
O F T H E
S E P U L C H E R S o f t h e A N T I E N T S ,
A N D A
D E S C R I P T I O N
O F T H E I R
M O N U M E N T S ,
F R O M T H E
C r e a t i o n o f t h e W O R L D , t o t h e
B u i l d i n g o f t h e P Y R A M I D S , a n d f r o m
T h e n c e t o t h e D e s t r u c t i o n o f J E R U S A L E M ;

I n T w o P A R T S :

T h e F i r s t C o m p r e h e n d i n g T h o s e t h a t a r e i n *A S I A* ;
a n d t h e S e c o n d T h o s e i n *A F R I C A* ; W i t h a C o n t i n u a t i o n , C o m p r e h e n d i n g S o m e i n b o t h t h e s e C o n t i n e n t s , a n d i n *E U R O P E* :

T H E W H O L E

C o n t a i n i n g s e v e r a l *G e o g r a p h i c a l* a n d *H i s t o r i c a l* R e m a r k s , u p o n
t h e P l a c e s a n d P e r s o n s i n T h o s e C o u n t r i e s a n d T i m e s , v e r y
U s e f u l , a n d N e c e s s a r y t o b e K n o w n , a n d s o m u c h t h e
m o r e C u r i o u s , b e c a u s e n o t t o b e F o u n d a n y W h e r e e l s e ;
a n d b e i n g a T r e a t i s l e , t h a t M a k e s t h e F o r e - R u n n e r o f a
W o r k , E n t i t u l e d , *T h e G e o g r a p h y a n d H i s t o r y o f T u r k e y , i n*
E u r o p e , A s i a , a n d A f r i c a , o r , A D e s c r i p t i o n o f W h a t i s t o
b e S e e n , a n d , A n A c c o u n t o f W h a t P a s s e s , i n H u n g a r y ,
G r e e c e , T u r k e y P r o p e r , t h e L e s s e r A s i a , S y r i a , M e s o p o t a-
m i a , P a l e s t i n e , A r a b i a , E g y p t , &c. t o b e P u b l i s h e d a f t e r-
w a r d s b y S u b s c r i p t i o n , p r o v i d e d a S u f f i c i e n t N u m b e r o f S u b-
s c r i b e r s d o C o m e i n : W i t h a P r e f a c e , G i v i n g a n A c c o u n t
o f t h e W h o l e D e s i g n , a n d P r o p o s a l s f o r P r i n t i n g t h e S a m e .

B y *J O H N M A C K G R E G O R Y , LL. L.*
P r o f e s s o r o f G e o g r a p h y a n d H i s t o r y .

L O N D O N ,

P r i n t e d f o r t h e A u t h o r , a n d t o b e S o l d b y *J. B a r n s i n P a l l m a l l ,*
W. T a y l o r i n P a t e r - N o s t e r - R o w , E. C u l l i n E l e a s t s t r e e t , a n d
G. S t r a h a n i n C o r n h i l l , 1712.

АСКОДИ
АСКОДИ
ГЕРУСЕКСОЛДАМУН
ДЕСКРИБИДОУ
МОНДАМ

By JOHN TAYLOR LEE
Professor of Geotrichum and Molds

TO HIS

G R A C E

T H E

Duke of *BEAUFORT*,
Captain of the Band of Gentle-
men-Pensioners.

My L O R D,

Y OUR Grace being a Lover
and Patron of Learning, I
bere Presume to Offer You a Treatise,
upon a most Learned Subject, The
A Se-

The Epistle Dedicatory.

Sepulchers of the Antients, and Their Monuments, *highly Curious*, being the First and most Ancient Productions of Art, and very much Unknown, since hitherto No Body, either among the Antients or Moderns, has ever Attempted directly to Write on them; which Makes the Fore-Kunner of a Work, upon a Subject no less Learn'd, The Levantine, or Eastern, Countries, under the Dominion of the Turks, likewise very Curious, being the Chief Theater of Travels, and the Principal Scene of Antiquities, Sacred and Profane, Affording the Materials of the Best Part of Geography, and the Grounds of the Greatest Part of History, Ancient and Modern, and still much Unknown,

tho'

The Epistle Dedicatory.

tho' a Great Many, both among the Antients and Moderns, have Writ a Great Deal on them, because hitherto they have only Done it Incompletely, and by Pieces, in a Way that's Lame and Imperfect, much Confus'd. and little Satisfying, so that still there is Wanting One, who would Do it more Fully, and to Better Purpose, so as to Give Greater Satisfaction, and I Propose to Do my Endeavour that Way, provided I Meet with Suitable Encouragement.

MAY it Please Your Grace,
to Take in Good Part this Small Token of my Humble Respect, and to Allow me the Honour to Prefix to a Treatise, that Makes the Fore-

And

Runner

The Epistle Dedicatory.

Runner of a Work, upon most Learned Subjects, the Auspicious Name of a Person, who is a Great Encourager of Learning, 'twill sufficiently Comport with the Ambition of him, who Desires Nothing so much, as an Opportunity to Shew, how much he is,

My L O R D,

Your Grace's

Most Humble, Most
Obedient, and Most
Devoted Servant,

Mack Gregory.

T H E

P R E F A C E.

THIS is a Treatise, upon the Sepulchers of the Antients, and their Monuments; which Makes the Fore-Runner of a Work, on the *Levantine*, or Eastern, Countries, under the Dominion of the *Turks*, to be Printed afterwards by Subscription, provided a Sufficient Number of Subscribers do Come in, according to the Proposals at the End of this Preface.

These Productions come Naturally from One, who first, from his Infancy, had a Strong Inclination to Travel, and a Mighty Desire to Understand Antiquities, both Sacred and Profane, then Read much the Descriptions of other Travellers, Ancient and Modern, and Study'd hard the Accounts of Antiquities which they Give, Taking Care to be Instrusted and Qualify'd likewise, in the Knowledg of those Arts and Sciences, and Endeavouring to Acquire those Faculties, that were Necessary to Make him Understand Both to the Best Advantage, afterwards Travelled himself a great Deal, over *Europe*, *Asia*, and *Africa*, Living at Courts, and being Employ'd in Publick Busines, Seeing and Hearing every Thing Remarkable, by Land and Sea, in the Orient and the Occident, What Remains of Antiquity as well as What is Modern, and now Makes Profession of Teaching *Geography* and *History*, with the other Arts and Sciences that Subserve to them, so as to Make up the Want of

Travelling and Knowing Antiquities, as much as may be, to Those who have not Travell'd and Known Things Ancient, themselves, and to Supply them with the Next Best, which is, a Geographical Description and an Historical Account, here at Home, of What is to be Seen and Heard of thorough the World, Abroad : For *Geography*, as I Understand it, is a Description of What is to be Seen, upon the Earth, and *History*, such as I Mean, an Account of What Passes, or has Pass'd, from the Beginning of the World to this Day ; the Grounds of the One are Antiquities, and the Materials of the Other, Travels, of and upon which Poth are Made up and Rais'd as Edifices and Superstructures ; and consequently, the Goodness and Truth of Both Depends immediately on the Fullness and Exactnes of their Respective Materials and Grounds, of and upon which they are Made up and Rais'd.

NO sooner Men Began to Be upon the Earth, but they Begun to Travel, and Understand the Things that were before them ; there have always been a Great Many, of almost all Nations, both in Ancient and Modern Times, from the Beginning of the World to this Day, who have, upon some Occasion or other, Travell'd, and Understood Antiquities, more or less ; and Several of them have likewise Writ Descriptions of What they See in their Travels, and Accounts of What they Knew of Antiquity, for the Satisfaction of Themselves and Others : There have also been Some, who, tho' they never Travelled, or See Things, themselves, have nevertheless Writ Descriptions and Accounts, of What is to be Seen and Heard of thorough the World, Taken from the Travels and Sight of Those who did Travel and See, themselves : And those Descriptions and Accounts, of Travels and Antiquities,

quities, Sacred and Profane, are the Materials and Grounds, of Geography and History, Ancient and Modern, of and upon which they are Made up and Rais'd. Among the Antients, the People who Travell'd most, and Understood Antiquities best, were the *Antediluvians*, *Chaldeans*, *Hebrews*, *Egyptians*, *Jews*, *Grecians*, and *Romans*, especially the Three Last, who likewise Writ a great Deal of that Kind, and sometimes without having Travelled; among the Moderns, the Greatest Travellers, and Antiquaries, are the *Italians*, *French*, *English*, *Dutch*, and *Germans*, especially the Two First, who also Write prodigiously that Way, and very often without Travelling.

As for the Antients, among the *Antediluvians*, *Adam*, the First Man, according to the Author of the Book of *Joshua*, and the Interpretation of St. *Jerome* thereupon, Travelled from the Country about *Damascus*, in *Syria*, where he was Form'd and Fell, into the Valleys near *Hebron*, in *Palestine*, where he Liv'd and Dy'd, and probably Understood very well the Things that Preceeded his Time: *Josephus* Says, he Writ likewise, upon Two Tables, some Observations concerning the Heavens, which were afterwards Collected, into a Treatise, by *Epoch* his Great Grandson; the Ancient *Gnosticks*, as St. *Epiphane* Relates, Attributed several Books to him, and the *Mahumetan* Doctors, as well as the *Jewish* Cabalists, are of the Same Mind; but what they Say is not to be Regarded, and what *Josephus* Says is Disapprov'd both by St. *Augustin* and *Tertullian*. *Cain* Travell'd a great Deal, according to *Josephus* and St. *Jerome*, from the Country of *Damascus*, where he Kill'd his Brother *Abel*, Wanering up and down the Earth, till at Last he Came and Settled in the Land of *Nod*, Mentioned by *Moses*, Suppos'd by *Josephus*, to have been among the Mountains *Libanus*, likewise in *Syria*, and by St. *Jerome*,

rome, at the Back of Mount *Carmel*, in *Phenicia*, where he himself was Kill'd by his Great Grandson *Lamech*; and 'tis Probable he had some Understanding of the Things that were before his Time. *Seth* did not Travel, so far as we Know, but probably Understood well the Things that were before him, and Writ, according to *Josephus*, upon Two Pillars, the One of Brick, the Other of Stone, a Description, or Account, of What he Knew, for the Benefit of Posterity; the Last of which Pillars, the same Author Affirms, was still to be Seen in his Time, in *Syria*. Neither do we Know any thing of *Enoch's Travelling*, unless 'twas after his Translation, as the Author of the Book *Ecclesiasticus* Seems to Alledg, tho' 'tis Probable he Understood the Things that Preceeded him, as well as he did Those that Came after, since 'tis Certain, from St. *Jude*, he Writ a Book of Prophesies, which that Apostle Quotes. *Noah*, according to *Moses*, and the Interpretation of St. *Jerome* and *Josephus*, Travell'd by Water, in the Ark, during the Flood, from *Syria*, where 'twas Built, at the Bottom of the Mountains *Libanus*, into *Armenia*, where it Rested, upon the Top of Those of *Taurus*, and probably Understood well the Things that were before him: And his Three Sons, *Sem*, *Cham*, and *Japhet*, after the Flood, Dispers'd themselves, according to *Berosus*, over all the Earth, the First into *Asia*, the Second into *Africa*, and the Third into *Europe*, Carrying along with them what Knowldg they had of the Things that Preceeded their Time.

Among the *Chaldeans*, *Nenrod*, the First King, or Goverour, Captain, or Leader, upon the Earth, according to *Moses* and *Berosus*, and a Great Hunter as well as a Man of Power, Travelled, at several Courses, from *Babylon*, in *Chaldea*, where he Reign'd, thorough *Chaldea*, *Mesopotamia*, and the Neighbouring Countries, where he Hunted and Shew'd

Shew'd his Might, by the Towns that he Founded, and probably had a Great Knowledg of the Things that were before him, since we See, he Understood Arts and Sciences so well, particularly, Architecture, and the Mathematicks, by what Remains of that Stupendious Edifice, the Tower of *Babel*, which those Authors Say he Built, to Preserve his People together, and Get himself a Name, and tho' he Miss'd the First Part of his Aim by it, yet he Hit the Second effectually, for it has indeed Prov'd a Lasting Monument both of his Wisdom and Greatness. *Ninus Belus* did not Travel, so far as we Know, but 'tis Probable he also had a Great Knowledg of the Things that Preceeded his Time, since we See, he likewise Understood Arts and Sciences so well, as Appears, by that Part of the Tower, which he Built, and the Sepulcher and Temple, which he Practis'd in it, according to *Berosus* and *Herodotus*, for, and in Honour of, his Father *Nemrod*, and in Continuation of the Same Design. *Ninus Assur*, as *Moses* Tells us, Travell'd from *Babylon*, where he Reign'd, into *Affyria*, where he Conquered, and Built Towns, and, according to *Herodotus* and *Diodorus Siculus*, Went further into *Bactria*, where he also Conquer'd, and over a Great Part of *Asia*, which he likewise Subdued, and probably had a Good Knowledg of the Things that were before him, as well as his Father and Grandfather. *Semiramis* also Travelled a great Deal, as *Diodorus Siculus* and *Justin* Relate, from *Ascalon*, in *Judea*, where She was Born, to *Babylon*, where She was Marry'd, and Reign'd, and from Thence, into *Media*, in *Asia*, and *Egypt*, in *Africa*, where She Conquer'd, as far as the *Indies*, and *Ethiopia*, and 'tis Probable She likewise had a Great Knowledg of the Things that Preceeded her Time, since we See, She Understood Arts and Sciences so well, particularly, Architecture, Sculpture, and the Mathematicks,

maticks, by the Ruins and Vestiges of the Works She Did in and about *Babylon*, especially, the Sepulcher, Temple, and Bust, which, *Diodorus* Says, She Cut out in the Hill *Bagyston*, for, in Honour, and to the Resemblance, of her Husband *Ninus*, and to Perpetuate his Name and Memory. *Nebuchadnezar* the Great also Travelled a good Deal, as Several of the Holy Prophets Tell us, from *Babylon*, where he Reign'd, into *Persia*, *Media*, *Affyria*, *Mesopotamia*, *Syria*, *Palestine*, *Arabia*, *Egypt*, and *Ethiopia*, where he Conquered, and Probably had likewise some Knowledg of the Things that were before him, since, according to *Josephus*, he also Understood Arts and Sciences, and Adorn'd *Babylon* with his Works. *Megasthenes* was a Great Traveller, as *Strabo* and *Clement of Alexandria* Inform us, from *Chaldea*, where he was Born, into *Persia* and the *Indies*, and into *Greece*, where he Liv'd, and 'tis Probable he had also a Great Knowledg of Things Ancient; he Writ likewise the History of *India* and *Persia*, frequently Quoted by the Antients, but Unknown among the Moderns, for That which Now goes under his Name is not Genuine, but Suppositious, Done by *Annius of Viterbo*: And *Berosus*, who was Contemporary with him, Travell'd a Little, as *Pliny* and *Josephus* Relate, from *Chaldea*, where he was Born, into *Syria*, where he Liv'd, and is Said to have Understood Antiquities very well; he also Writ the History and Chronology of *Chaldea*, very much Esteemed by the Antients, but likewise Unknown among the Moderns, except some Fragments we have on't from *Josephus*, for That which we have, Said to be his, is nothing but another Suppositious Work of the Same *Annius*, who has Done a great Deal of Mischief of that Kind.

Among the *Hebrews*, *Abraham*, the Patriarch, or Father of many Nations, according to *Moses*, Travell'd

Travell'd a great Deal in his Time, from *Ur*, in *Chaldea*, where he was Born, thorough *Mesopotamia*, where he Bury'd his Father, into *Egypt*, where he Liv'd, *Syria*, where he Conquered, and *Palestine*, where he Dy'd, and was Bury'd himself, at *Hebron*, and probably Understood very well the Things that were before him: *Josephus* Says, he Taught Arithmetick and Astronomy to the *Egyptians*; and almost all the *Jews*, especially the *Cabalists*, Make him the Author of a Book, Entituled, *Jetfira*, or, of the Creation, of which there are several Manuscripts, and a Printed Edition at *Mantua*, 1552. But tho' what *Josephus* Says may be True, that Book is generally Look'd upon to be a Jewish Imposture. *Lot*, according to both *Moses* and *Josephus*, Travell'd all the Way along with his Uncle *Abraham*, thorough *Mesopotamia*, *Syria*, *Palestine*, and *Egypt*, and 'tis Probable he likewise Understood well the Things that Preceeded his Time. *Isaac* Travell'd but a Little, in *Palestine*, so far as *Moses* Tells us, from the Country of *Gerara*, where he was Born, at *Berseba*, into the Land of *Moriah*, where he was to have been Sacrific'd, upon Mount *Moriah*, as *Josephus* Says, or some Other Mount thereabouts, as, according to *Moses*, God Almighty himself seems to Insinuate, and Mount *Calvary*, as St. *Augustin* Thinks, and St. *Helen* Believ'd firmly, when She Built those Two Chappels, in Honour of *Abraham* and *Isaac*, on the Top of that Mount, which are still to be Seen there unto this Day, and from Thence back into *Gerara*, where he Liv'd, at *Berseba*, and, being the Beloved Son of his Father, probably had all the Knowledg of Things Ancient, that he could Give him. *Jacob*, according to *Moses*, Travell'd a good Deal, from *Berseba*, where he was Born, into *Mesopotamia*, where he was Marry'd, and *Egypt*, where he Dy'd, and 'tis Probable he also Understood well the Things that were before him: *Josephus* Says, he was very Learn'd, especially in Astrology, which
he

he Taught to his Children. *Joseph*, according to *Moses*, Travell'd from *Charan*, in *Mesopotamia*, where he was Born, into *Palestine*, where he was Sold by his Brothers, and *Egypt*, where he became a Great Man, and probably had a Great Knowldg of the Things that Preceeded his Time, as well as he had of Those that were to Come after : *Josephus* Says, he Taught Astronomy and Geography to the *Egyptians*; and *Munster* Makes him the Founder of an Academy, at *Heliopolis*, for those Sciences. *Moses*, the Great Prophet, or Law-Giver, Captain, or Leader, of the *Israelites*, was likewise a Great Traveller, as he himself Relates, from *Egypt*, where he was Born, thorough *Arabi*.i**, where he Gave Law, into *Palestine*, where he Dy'd, and, being Full of the Spirit of God, as well as sufficiently Instructed in the Learning among Men, had a Perfect Knowldg of all Things, that were Past, Present, or to Come, which Render'd him a Great Antiquary as well as a Prophet, and an Excellent both Geographer and Historian ; he also Writ Five Books, Treating of Sacred Travels and Antiquities as well as Other Matters, which, for the Excellency of the Descriptions and Accounts, of what was to be Seen and Pass'd, in and before his Time, are an Invaluable Treasure, of Ancient Geography and History as well as Other Knowledges, Divine and Humane, to Those who are so Happy as to Understand them, and is likewise Said to have Writ the Book of *Job*: And *Joshua*, his Successor, according to both *Moses* and the Author of the Book of *Joshua*, Travell'd all the Way along with him, from *Egypt*, thorough *Arabia*, into *Palestine*, and probably had also a Great Knowldg of the Things that had been before him ; he is likewise Said to have Writ the Book which we have Now under his Name.

Among the *Egyptians*, the Great King *Sesostris*, according to *Herodotus*, Travell'd a great Deal in *Asia*, from *Egypt*, where he Reign'd, into *Palestine*, *Phenicia*,

Phenicia, Syria, Assyria, Media, Scythia, Colchis, the Lesser Asia, and Thrace, where he Conquer'd, and from Thence back to *Egypt*, where he Dy'd, and probably Understood well the Things that Preceeded his Time. *Hermes*, or *Mercurius, Trismegistus*, did not Travel, so far as we Know, from *Cicero, Laetanius*, and *Clement of Alexandria*, who Give an Account of him, but had a Great Knowledg of Things Ancient, and Writ a great many Books upon them, frequently Quoted by the Ancients, and Unknown among the Moderns, for Those which Now go under his Name are Judg'd to be not Genuine, but Supposititious. *Memnon*, according to *Homer* and *Pausanias*, was a Great Traveller, from the Higher *Egypt*, where he Reign'd, at *Thebes*, into *Persia, Media*, and *Assyria*, where he Conquer'd, and the Lesser *Asia*, where he was Kill'd, at the Siege of *Troy*, and probably had a Good Knowledg of the Things that were before his Time, since *Pliny* and *Strabo* make him the Inventor of Letters, and we See he Understood Arts and Sciences well, particularly Sculpture and the Mathematicks, by the Ruins and Vestiges of the Works he Did in and about *Thebes*, especially, a Hollow Bust, Cut out of a Rock, to the Resemblance of himself, and Contriv'd so as to Make a Noise, when very much Heated by the Sun, Proceeding from Water, Contain'd in its Hollow, and Set a Walming by the Extreme Heat. *Cheops*, or *Chemmis*, did not Travel, so far as we Know, from *Herodotus* and *Diodorus Siculus*, who Give an Account of him, unless it was he who, the Author of the Books of *Kings* Says, Went into *Palestine*, in *Solomon's* Time, as Some Alledg, but 'tis Probable he had a Great Knowledg of Things Ancient, since we See he Understood Arts and Sciences so well, particularly, Architecture, and the Mathematicks, as Appears by that Stupendious Edifice, the Greatest of the Three Pyramids that are on the Way

Way betwixt *Memphis* and *Cairo*, which, according to those Authors, he Built, to Serve as a Monument over his Sepulcher, which is under it. Neither do we Know any thing of *Chephrenes*, or *Chephres*, his Travelling, unless 'twas he whom the Author of the Books of Kings Mentions, but probably he also had a Good Knowldg of Things Ancient, since we See he likewise Understood those Arts and Sciences, by the Second of these Pyramids, which, *Herodotus* and *Diodorus* Say, he Built over his own Sepulcher. *Nechao*, according to the Author of the Books of *Kings*, *Josephus*, *Herodotus*, and Others, Travell'd a great Deal, from *Egypt*, where he Reign'd, into *Palestine*, and *Syria*, where he Conquer'd, and *Chaldea* and *Affyria*, where he was Defeated, and 'tis Probable he likewise Understood well the Things that Preceeded his Time. *Manethon* Travell'd a Little, according to *Plutarch* and *Tertullian*, from *Egypt*, where he was Born, into *Greece*, where he Liv'd, and had a Great Knowledge of Antiquities, as *Josephus* and *Suidas* Relate; he also Writ severall Books, particularly, the History of *Egypt*, very much Esteem'd by the Ancients, but Unknown among the Moderns, except an Abridgment we have on't from *Julius Africanus*, for That which Now goes commonly under his Name, is nothing but another Supposititious Work, Done by *Annius of Viterbo*.

Among the *Jews*, the Prophet *Samuel*, as himself Relates, Travelled a Little, up and down his own Country of *Palestine*, and probably Understood the Things that had Preceeded him, as well as he did Those that were to Come after; he likewise Writ, according to *St. Jerome* and *St. Isidore*, severall Books of History, particularly, Those of *Judges* and *Ruth*, and the First of the Two which are commonly Call'd by his Name. *David* Travell'd a great Deal, as the Authors of the Books of *Kings* and *Chronicles* Relate, from *Palestine*, where he Reign'd,

Reign'd, into *Arabia*, *Syria*, and *Armenia*, where he Conquer'd, and 'tis Probable he Understood well the Things that were before his Time ; he also Writ, according, to St. *Augustin*, and Others, the Book of Psalms which we have under his Name, tho' Some are of another Mind. The Wise *Solomon* also Travelled a great Deal, as the same Sacred Authors Relate, thorough *Palestine*, *Arabia*, *Syria*, and *Armenia*, and being extraordinarily Endowed by God, as well as sufficiently Instructed among Men, with all Sorts of Wisdom and Knowledg, Understood perfectly Every Thing, Past, Present, and to Come, and consequently was a Great Antiquary as well as a Prophet, and an Excellent both Geographer and Historian ; he likewise Writ a great Many Books, according to *Josephus* and Others, (besides the Canonical Ones which we have under his Name,) frequently Mention'd by the Antients, but Unknown among the Moderns, for Those Others, which are commonly Attributed to him, are Judg'd to be not Genuine, but Suppositious. *Jeremiah* Travell'd a good Deal, as he himself and St. *Epiphane* Relate, from *Palestine*, where he was Born, into *Chaldea*, where he Liv'd, and *Egypt*, where he was Kill'd, and probably Understood the Things that were before him as well as Those that Came after ; He also Writ, according to *Josephus* and Others, (besides his *Prophecies* and *Lamentations*,) the Second Book of *Samuel*, and the Two Books of *Kings*, tho' Some are of a Different Opinion. *Esdras*, as himself Relates, Travell'd from *Chaldea* into *Palestine*, and being, according to *Josephus*, a very Learned Man, especially in the Law, 'tis Probable he Understood Things Ancient ; he likewise Writ, as Some Think, (besides Those that we have under his Name,), Several Books of History, particularly, the Two of *Chronicles*, which is Uncertain. Our Lord, *Jesus Christ*, according to the Evangelists, Travell'd a great

great Deal, during his Time upon the Earth, thorough *Palestine*, *Syria*, and *Egypt*, and being infinitely Wise as well as Good, had a most Perfect Knowledg of all Things, Pass'd, Present, and to Come ; he also Writ, by the Prophets, before his Incarnation, and by the Apostles, after his Ascension, as they themselves Relate, the Holy Scriptures of the *Old* and *New Testaments*, Treating of Sacred Travels and Antiquities as well as Other Matters, which, for the Excellency of the Descriptions and Accounts, of what was to be Seen and Pass'd, in and before those Times, are an Invaluable Treasure, of Ancient Geography and History as well Other Knowledges, Divine and Humane, to Those who are so Happy as to Understand them. St. Peter Travelled a Little, as himself and St. Paul Relate, thorough *Palestine*, *Syria*, and *Egypt*, and being Full of the Holy Ghost, had a Perfect Knowledg of all Things, Pass'd, Present, and to Come ; he likewise Writ, according to *Serapion*, *Eusebius*, *Rufinus*, and Others, (besides the Two Epistles which we have under his Name,) several Other Books, particularly, One of *Evangiles*, and Another of *Revelations*, which we Want. St. John the Apostle, as he himself Tells us, Travelled a great deal, thorough *Palestine*, *Syria*, and the Lesser *Asia*, and being Full of the Holy Ghost, had a Perfect Knowledg of all Things ; he also Writ several Books, which we have under his Name. St. Paul, as himself Relates, was a Great Traveller, both by Land and Sea, thorough the Lesser *Asia*, *Syria*, *Palestine*, *Arabia*, *Greece*, *Italy*, *Spain*, *Sicily*, *Candia*, &c. and being Full of the Spirit of God, as well as Learn'd among Men, had a Perfect Knowledg af all Things, Pass'd, Present, and to Come ; he likewise Writ a great many Books, or Epistles, which we have. Philo Travell'd a Little, as himself Tells us, from *Egypt*, where he was Born, at *Alexandria*, into *Italy*, where

he was Ambassador, at *Rome*, and, according to St. Jerome, Clement of *Alexandria*, Photius, and Others, had a Good Knowledg of Things Ancient as well as of Other Learning ; he also Writ several Books, of Astronomy, Geography, History, and Law, which we have under his Name, and Genuine : And Josephus, his Contemporary, Travell'd likewise a Little, as himself Relates, from *Palestine*, where he was Born, into *Italy*, where he Liv'd, and Understood something of Antiquity, as Sueton, and Others Think ; he also Writ some Books on that Subject, and the History of the Jewish Wars, which we have.

Among the Grecians, Pythagoras, the First Philosopher, as *Diogenes Laertius*, *Porphyry*, *Tamblicus*, and Others, who Give an Account of him, Relate, Travell'd a great Deal, from *Samos*, where he was Born, into *Greece*, *Egypt*, and *Chaldea*, where he Studied, and *Italy*, where he Dy'd, and probably had a Great Knowledg of the Things that were before his Time, since, according to those Authors, who Write his Life, he Understood Arts and Sciences so well, especially, Arithmetick and Geometry ; he also Writ several Treatises upon them, Mention'd by *Diogenes*, who Believes it, and by *Plutarch*, who Calls it in Question. *Socrates* Travell'd a Little, up and down his own Country of *Greece*, as *Diogenes Laertius*, and *Diodorus Siculus*, who Give an Account of him, Relate, and being Reputed by all to be the Wiseſt Man in his Time, 'tis Probable he Understood well the Things that had Preceeded him. *Herodotus* Travelled a good Deal, in *Asia*, *Africa*, and *Europe*, as we Know from himself, *Cicero*, *Strabo*, *Pliny*, *Suidas*, and Others, who Mention him, and had a Good Knowledg of Things, both Ancient and Present in his Time, as Appears by the Descriptions and Accounts, of Travels and Antiquities, in the Books of Geography and, History, which he Writ, and we
(a) have

have Genuine under his Name. We don't Know any thing of *Thucydides*'s having Travell'd, from himself, or *Xenophon*, who Mentions him, unless it was up and down his own Country of *Greece*, but he also has had a Good Knowledg of Things Ancient and Present then, as Appears by the Books, upon that Subject, which he Writ; and we likewise have. *Xenophon* Travelled a great Deal, as himself and *Diogenes Laertius* Relate, from *Greece*, where he was Born, into the Lesser *Asia*, *Syria*, *Mesopotamia*, *Affyria*, *Media*, and *Persia*, where he Commanded, under *Cyrus the Younger*, and had a Great Knowledg of Things, both Ancient and Present in his Time; he Writ also several Books, which we have, very much Esteem'd, both among the Antients and Moderns. *Ctesias*, his Contemporary, Travelled the Same Way, from *Greece*, where he was Born, into *Persia*; where he was Physician to *Cyrus*, as himself, in *Diodorus Siculus* and *Trogus Pompeius*, Tells us, and had also a Great Knowledg of Things, especially Antiquities; he likewise Writ a great many Books, of the Geography and History of *Affyria* and *Persia*, very much Esteemed among the Antients, but Unknown among the Moderns, except some Fragments we have of them from *Diodorus* and *Trogus*, who Admir'd *Ctesias* so much, as to Follow him, rather than *Herodotus*, in some Things. *Plato* Travell'd into *Egypt*, as *Diogenes Laertius* Relates, and would have Gone over all *Asia*, as far as the *Indies*, if the Wars which Happened in his Time, betwixt *Alexander* and *Darius*, had not Prevented him; he had a Great Knowledg of Things, Pass'd, Present, and to Come, as almost all the Antients Allow, and Writ Several Books, which they very much Admir'd, and we have Some, but Want Others, except what we have of These from *Diogenes*, *Cicero*, *Sene-
ca*, and Other Authors, who frequently Quote and Give

Give an Account of him. *Aristotle* Travelled a great Deal, along with his Pupil *Alexander the Great*, according to *Plutarch* and *Quintus Curtius*, had also a Great Knowldg of Things, Pass'd, Present, and to Come, and Writ a great many Books, upon several Subjects, the most Part of which we have. *Homer* Travelled a good Deal, in *Asia*, *Africa*, and *Europe*, as we Know, from himself and Others, who make Mention of him, and had a Good Knowldg of Things Ancient, as Appears by his Incomparable Poems, which we have. *Polybius* was a Great Traveller, as himself Relates, from *Greece*, where he was Born, into *Egypt*, where he was Ambassador, and *Italy*, where he was Councillor to the Younger *Scipio*, with whom he Went again into *Africa*, Understood Antiquities very well, and was both a Good Geographer and a Great Historian, as Appears by the Descriptions and Accounts he Gives of Piaces and Things in the deservedly Esteemed Works we have of him. *Diodorus Siculus*, as himself Tells us, Travelled a great Deal, thorough *Italy*, *Greece*, into *Asia*, and, according to *Pliny* and *Photius*, Understood Things Ancient better than any of the *Grecians* that were before him ; he also Writ several Books, of Geography and History, very much Esteem'd, Some of which we have, and the Rest are very much Wanted. *Dionysius Halicarnassus* Travell'd into *Italy*, as himself and *Strabo* Inform us, and had a Great Knowldg of Antiquities, as Appears by his Works upon that Subject, Some of which we have Entire, and of the Rest there are Fragments here and there in *Strabo*, *Photius*, *Suidas*, and Others, who Give an Account of him. *Plutarch* was a Great Traveller, thorough *Greece*, *Egypt*, *Italy*, and *Germany*, as himself, *Photius*, and *Suidas*, Relate, and Understood Things Ancient very well, as Appears by his Books of History and Antiquity, which we have. *Appian of Alexandria*, as himself Says, Travelled from *Egypt* into *Italy*, and

by his Works, which we have, it Appears, he Understood Antiquities well. *Pausanias* of *Cesarea*, as himself Relates, Travelled into *Greece* and *Italy*, and had a Good Knowldg of Things Ancient; he also Writ, the Geography and History of *Greece*; which we have: And *Dion Cassius*, or *Cocceius*, according to himself, *Photius*, *Suidas*, *Volaterranus*, and Others, was a Great Traveller, thorough both *Asia* and *Africa*, and Understood Things Ancient very well; he likewise Writ a great many Books, of Travels and Antiquities, and of Geography and History, Some of which we have, and the Rest are Wanting.

And among the *Romans*, *Julius Cesar*, the First Emperor, Travell'd a great Deal, thorough *Europe*, *Asia*, and *Africa*, as himself, *Plutarch*, and *Sueton*, Relate, and probably had a Good Knowldg of the Things that were before him; he also Writ several Books, of Geography and History, and Other Things, Some of which we have, particularly, his Commentaries. *Titus Livius* did not Travel, so far as we Know, from himself, or Others, who Give an Account of him, unless it was up and down his own Country of *Italy*, but Understood Things Ancient very well, as Appears by his Works, especially, his most Excellent History of *Rome*. *Strabo* was a Great Traveller, thorough *Europe*, *Asia*, and *Africa*, as himself and *Suidas* Tell us, and had a Great Knowldg of Antiquities, as Appears by his Works, of Geography and History, which we have. Neither did *Pliny* Travel, so far as we Know; from himself, or Others who Mention him, unless it was a Little thorough the *Roman Empire*, but he Understood Things Ancient very well, as Appears by his Works, especially, his Natural History. Nor do we Know any Thing of *Solinus* his having Travelled, tho' he has Understood well Antiquities, as Appears by his Book of Geography and History, that Contains the Descriptions and Accounts, of

Travels

Travels and Antiquities, in several Countries. Neither did *Tacitus* Travel, so far as we Know, from himself, but he Understood Things Ancient well, as Appears by his Geography, or Description, of *Germany*, and his History, or Account, of *Rome*, and *Italy*. *Ovid* Travell'd into *Asia*, as he himself Relates, and had a Good Knowledg of Antiquities, as Appears by his Incomparable Poems, particularly, the *Metamorphosis*. *Julius Africanus*, according to *Eusebius*, *Photius*, and *Suidas*, who Give an Account of him, Travell'd a great Deal, thorough *Africa*, *Asia*, and *Europe*, and Understood Antiquities very well, as Appears by his Works, of History and Chronology, which we have, only in Fragments, from those Other Authors. St. *Jerome*, as himself and Others Tell us, was a Great Traveller, from *Germany*, where he was Born, into *Italy*, *France*, *Greece*, the Lesser *Asia*, *Syria*, *Palestine*, and *Egypt*, where he Liv'd, and had a Great Knowledg of Antiquities, as well as of other Things, especially Those which are Sacred, and particularly, These in *Asia*, where he Liv'd most; he also Writ a great Deal, upon those Subjects, a Good Part of which we have, and, because of the Excellency of the Descriptions and Accounts of what was to be Seen and Pass'd, in and before his Time, is an Invaluable Treasure of Ancient Geography and History, as well as of other Knowledges, Divine and Humane; the Rest, which is Wanting, is an Invaluable Loss, and much Lamented by Those who have a Regard for Things of that Kind. *Cassiodore* did not Travel, so far as we Know, from himself, and Others who Mention him, but Understood well Things Ancient; he likewise Writ a great many Books, upon that Subject, of which we have the Greatest Part: But *Procopius*, his Contemporary, Travell'd a great Deal, along with *Belisarius*, whose Secretary he was, from *Italy*, into *Asia* and *Africa*, as himself, etc.

Photius, and *Suidas*, Relate, and Understood well Antiquities, as Appears by his Works, which we have.

As to the Moderns, among the *Italians*, *French*, *English*, *Dutch*, and *Germans*, who are the People that Travel most, and Understand Antiquities best, especially the Two First, there are so Many, who have Travell'd, and Understood Things Ancient, and have also Writ so Much of that Kind, and very often without having Travelled, that I should never have Done, if I Begun to Reckon them, and their Works, over, in Particular, and should Swell this Preface to an Unreasonable Bulk ; wherefore, I shall Content my Self with Saying this much, in the General, of them : Besides, there is no Need to Insist, particularly, upon them, because they are all, especially the Chief of them, commonly Known, and Read by every Body, every Day, in several Languages.

SO that there are, and have always been, a Great Many, of almost all Nations, both among the Ancients and Moderns, who have, upon some Occasion or other, Travell'd, and Understood Antiquities, more or less ; and Several of them have also Writ Descriptions of what they See in their Travels, and Accounts of what they Knew of Things Ancient : There are likewise Some, who, without having Travelled, or Seen Things, Themselves, have nevertheless Writ Descriptions and Accounts, of What is to be Seen and Heard of thorough the World, Taken from the Travels and Sight of Others who have : Those Descriptions and Accounts, of Travels and Antiquities, are the Materials and Grounds, of Geography and History, of and upon which they are Made up and Rais'd : And a Great Many Books have been Writ on those Subjects, at different Times, and in several Languages ;
the

the Most Part of Which we have, and Some every Day in our Hands, commonly Known, and Read by every Body. But the General Complaint against all of them almost is, That the Descriptions and Accounts they Give of Places and Things, being the Materials and Grounds upon the Fullness and Exactness of which their Goodness and Truth Depends, are hitherto Lame and Imperfect, Broken and Incompleteat, Obscure and Wonderful, much Confus'd and little Satisfying, and Leave Things still in the Dark as well as Persons yet Unsatisfy'd ; which Proceeds from This, that either they don't Give those Descriptions and Accounts of Places and Things Designedly and Purposely, but by Chance, and as it Falls in their Way of other Matters, or if they Do it Designedly, they have not Travell'd and Seen Things themselves, but Take what they Say from the Travels and Sight of Others who have, or if they have Travell'd themselves, they have not Done it out of a Pure Design of Travelling, and of Seeing and Understanding Antiquities and other Curiosities, but upon the Account of Religion, War, Trade, or other Business, or if they have Done it out of a Pure Design of Travelling, they have not been, before they Went, sufficiently Instructed and Qualify'd in the Knowledg of those Arts and Sciences, such as, Geography, History, Languages, Religions, Laws, Mathematicks, Architecture, Sculpture, Painting, &c. nor fitly Endowed with those Faculties, such as, a Sharp and Penetrating Sight, Constancy and Patience in Observation, Gravity and Discretion in Judging, &c. which are absolutely Necessary to make One Travel and See Things to any Advantage, those Arts and Sciences being, as it were, so many Lights, or Guides, Leading these Faculties to a Right Understanding of Things; without Both, or Either of, which, a Man may Travel as much as he will, and See and Hear of as much as

he can, and Understand but very Little for it all, or if they have been, before they Went, Instructed and Qualify'd with those Arts and Sciences, and Endowed with those Faculties, they have not been at Pains when they were Return'd, to Give Descriptions and Accounts, of What they See, and Knew, in a Way that's Full and Compleat, Particular and Minute, Natural and Easie, Clear and Exact, so as to Make Things be right Understood, and Give Persons the Satisfaction they Want, or if they have been at Pains to Do so as well as they could, they have not Understood that Way, nor the Expression Proper for that End, which is, Short, Pithy, Apposite, Significant, and well Pointed, a Particular Dialect in all Languages, and but little Known by any Nation, unless it be the *Italians* and *French*: So that still there Seems to be Wanting One, who would first, before he Goes to Travel, Take Care to be Instructed and Qualify'd in the Knowledg of those Arts and Sciences, and Endeavour to Acquire those Faculties, that are Necessary to Make him Travel and See Things to the Best Advantage, then Travel Largely himself, and be Careful to See and Hear of every Thing Remarkable, and Do so out of a Pure Design of Travelling; and of Observing and Understanding Antiquities and other Curiosities, afterwards, when he Returns Home, Endeavour to Learn the Right Way of, and the Proper Expression for, Giving Descriptions and Accounts of What he has Seen and Knows, so as to Make Things be well Understood, and Give Persons some Satisfaction, and last of all have the Generosity to be at Pains to Give such Descriptions and Accounts, for the Satisfaction and Benefit of the Rest of Mankind, and to Do so Designedly and Purposely, that Others may Enjoy for Nothing, or at a Small Charge, that Sight and Knowledg of Things, which he has Acquir'd at Vast Charges, and by Going thorough Innus,

Innumerable Difficulties ; and as I have already Done my Endeavour that Way in the One Part, of having Taken Care to be Instructed and Quality'd in those Arts and Sciences, and to Acquire those Faculties, as above, Travelled my Self a great Deal, and Seen and Heard of every Thing Remarkable, out of a Pure Design of Doing so, and Learn'd the Way of, and Expression for, Giving Descriptions and Accounts of What I have Seen and Know, so I Propose to Do it likewise in the Other Part, of being at Pains to Give such Descriptions and Accounts, Designedly, both by Teaching *Viva Voce*, as I Do daily, and by Writing and Printing them, as I shall Do sometimes, provided I Meet with Suitable Encouragement, so as to Make up the Want of Travelling and Knowing Things, as much as may be, to Those who have not Travell'd and Known them themselves, and to Supply them with the Next Best, which is, a Geographical, Description and an Historical Account, here at Home, of what is to be Seen and Heard of thorough the World, Abroad, Accompany'd with the other Knowledges that Subserve to it, in a Full and Satisfying Manner, and to Begin, in my Writing, with the *Levantine*, or *Eastern*, Countries, under the Dominion of the *Turks*, that are both the most Curious, and the most Unknown, and consequently, the Descriptions and Accounts of them will be the most Acceptable. Accordingly, as when I was Abroad, I always Kept a Journal, of What I See and Heard of Remarkable, in the Different Courses of Travelling that I Made, and was Careful to Gather up Materials and Grounds, for Works of that Kind upon the Several Countries I was in, so since I Came Home, I have Prepar'd and Put them in Order, so as they may be Ready for the Press in a Reasonable Time, and when a Favourable Occasion Offers ; especially Those that Relate to a Work on these *Levantine* Countries, which is already

already in some Forwardness, and will be Ready for the Press in a Short Time, provided I Meet with Encouragement for it : 'Twill bear for Title, *The Geography and History of Turkey, in Europe, Asia, and Africa, or, A Description of What is to be Seen, and, An Account of What Passes, in Hungary, Greece, Turkey Proper, the Lesser, Asia, Syria, Mesopotamia, Palestine, Arabia, Egypt, &c.* and be Printed by Subscription, provided a Sufficient Number of Subscribers do Come in.

BESIDES my Own General Inclination, to Contribute what I am Able towards the Satisfaction and Benefit of Others, by Communicating to them for Nothing, or at a Small Charge, what I have Painfully, and at Great Charges, Acquir'd, I have been Prompt'd to this Particular Way of Doing, by several Persons of Great both Quality and Learning, who are my Friends, and have Heard, since I Came Home, the Descriptions and Accounts of What is to be Seen and Known, Abroad, that I Give, and are Pleas'd to Think them more Full and Particular, more Exact and Natural, more Clear and Satisfying, than Any that have been hitherto Given by Other Authors, and therefore to Desire that I should Write and Print, and Begin with those *Levantine Countries*, that are the most Curious and Unknown ; I have Answer'd them, That I am both Able and Willing to Do so, but being a Work of Great Consequence, as to the Time, Pains, and Charge that it will Demand, I can't Pretend to Go thorough with it, unless I were Encourag'd from the Publick by a Handsom Subscription ; and they have Told me, that tho' they be well Satisfy'd with my Abilities, and are Ready to Help forward such a Subscription, yet before I can Expect that a Handsom Subscription, for such a Work, should Go heartily on among the Publick, who don't Know me, I must first

Fallupon some Way to Make it Appear Publickly to all, that I am really Capable of Doing Something, of that Kind, beyond what Others have as yet Done, because People may Reasonably Think, that, there being so many Works, of that Kind, and upon the Same Countries, already Done, by several Good Men, of almost all Nations, both Ancient and Modern, particularly, the *Jews, Grecians, Romans, Italians, and French*, in their several Languages, and Translated into our Own, there is no Need for any More of them, unless they were Done so as to Excel Those that are Donealready : Wherefore, to the End that the World may Know, what they have to Expect from me, and what they are to Subscribe for, to Encourage me, on This and other Occasions, I have, in the First Place, made Choice of a most Learned Subject, *the Sepulchers of the Antients, and their Monuments*, the Hardest and most Difficult, as well as the most Curious and Unknown, that One could Think of, being the First and Original Productions of Art, that Ly Hid in the Dark Recesses of Obscure Times, and upon which never Any hitherto, so far as we Know, either among the Ancients or Moderns, has Attempt'd directly to Write, Writ a Treatise on it as well as I am Able, and Printed it Now at my Own Charge, to Shew a Little of what I Know and Can Do that Way, and to the End it may Serve as a Specimen, or Essay, a Fore-Runner, or Introduction, of all my other Works, or Undertakings, of that Kind, by which People may Know me a Little, and have Some Guess of my Abilities, in any Thing I shall Pretend to Do afterwards. As this is certainly a very Fair and Honest Way of Dealing with the Publick, so I Hope twill likewise Prove the most Effectual and Advantageous ; and as I Expect, and Allow on't, that the World will Judg of my Other Works that are to Come after, by my Performance of this Present Treatise, so how well I have Perform'd it, shall Depend on the Judgment of the Learned and Judicious Readers, to which I entirely Submit my Self. I

I shall only Say this much to Vindicate it, and to Obviate what Objections may be Made against it: That First, as to the Matter, 'tis Entirely, or Mostly, my Own, Taken from my Own Sight and Knowledg of Things, as I Observ'd them upon the Places where they are, and Mark'd them down in the Journal which I have always Kept, and consequently, the Goodness and Truth of my Descriptions and Accounts depends Altogether, or Much, upon my Own Credit and Authority, which Some People perhaps may Think not Sufficient; but as it is not Likely I should be Deceiv'd my self, in Things that I have Observ'd so Curiously, and Mark'd down so Carefully, so neither is it my Intention to Deceive Others, in Describing and Giving Accounts of them, but to Do it as Justly and Exactly as ever I can, according to what I have Observ'd, and Mark'd down, as True; to Make which Good, I Adduce frequently the Credit and Authority of Others, Travellers and Antiquaries, Sacred and Profane, Geographers and Historians, Ancient and Modern, of whom Some are unquestionably Sufficient, tho' the Rest be but questionably so, or Indifferent, and Arguments Drawn from Sense and Reason, and the Nature and Art of Things, which are likewise Sufficient, if well Drawn, and am at Pains to Make a just Distinction, betwixt what is Certainly True or False, and what is but Probably, or Doubtfully, so, with the several Degrees of the Probability, or Doubtfulness, thereof: What is Certain, whether it be from my Own Sight and Knowledg, or from That of Others, who are Sufficient, or from Sense and Reason, or the Nature and Art of Things, I Say is so; what is but Probable, or Doubtful, and how much or how little it is, I Give out to be no more than so; and I Endeavour to Make all Appear, by Reducing it to Those Standards. Secondly, the Method is not so much Geographical and Historical, as Doctrinal and

Artificial, or Synthetical and Analytical, that is, Compounding, or Deriving, Things, from their Origine, or First Principles, into what they are Now at this Day, and Resolving, or Tracing, them, from what they are Now, into their Origine, or Principles, to the End they may be thoroughly and perfectly Understood, with all the Changes and Alterations that have Befalln them from the Beginning of the World to this Present Time, their Nature and Art may be fully Comprehended, with the Progres and Advancement they have Made, and the several Degrees of Imperfection, or Perfection, they have Gone thorough, or Arriv'd at, in Different Times. 'Tis Divided into Two Parts: The First Comprehending Accounts and Descriptions, of the Sepulchers of the Antients, and their Monuments, that are in *Asia*, and the Second Those of These in *Africa*; with a Continuation, Comprehending Those of Some in both these Continents, and in *Europe*: The Whole Beginning, near the Creation of the World, with the Sepulcher Said to have been That of *Abel* the Just, Continuing to Those of the *Pharoahs*, and their Pyramids, Ending, near the Destruction of *Jerusalem*, with That which certainly has been Our Lord J E S U S C H R I S T's, and Interspers'd with several Geographical and Historical Remarks, upon the Places and Persons in those Countries and Times, very Useful, and Necessary to be Known, and so much the more Curious, because not to be Found any Where else, particularly Some that may Serve for the Illustration of several Passages in the Bible, which are not easily Understood; for, as Nothing Contributes so much, to Make One Understand right the Antiquities of those Countries, - as the Reading of that most Excellent Book, so, *Vice Versa*, there's Nothing Serves One so much, - in the Right Understanding of these Holy Scriptures, especially the Geographical and Historical Part of them, as the Knowledg of those Antiquities, Taken from

These

These who have Travell'd in those Countries, and Seen Things, themselves, upon the Places where they are, to any Advantage. And Lastly, as for the Expression, 'tis just that Short, Pithy, Apposite, Significant, and well Pointed, Way of Writing, which is Proper for Subjects of this Kind, a Particular Dialect in all Languages, and but little Known by any Nation, unless it be the *Italians* and *French*, who Use it commonly: I have Added This, of my Own, to their Way, that where-ever I Use a Word, that is not commonly Understood, I immediately Subjoin the Explication on't, in a Word more Common, for the Sake of the Meaner Sort of Readers, and to the End that this Treatise may be Useful to all Sorts of People, the Unlearned as well as the Learned, Those who have not Travell'd as well as Those who have, Those who Understand Antiquities as well as Those who don't, and Ladies as well as Gentlemen: So that, if any Body Says, I don't Write Good English, their Objection is Unjust and Unreasonable, in so much as my Subject won't Allow me to Write Fine, in any Language whatsoever, but Obliges me to a Lively and Effectual Way Expressing Things, rather than an Insignificant Joining together of Words, upon all Occasions; besides, tho' I had a Mind to Write well in English, 'tis a Question if I, or any Man, could Do it so, as not to be Condemn'd by Some, in a Language so Changeable and Inconstant, so Wavering and Uncertain, Establish'd upon no Foot, but Lyable to the Caprice of every Scribler, which is much to be Lamented, being of it self Capable of the Greatest Perfection, and of Making, if Taken Care of, One of the Greatest Glories of this Nation. In Fine, I have Done this Treatise, in every Respect, as well as I Can, and I Propose to Do my Other Works the same Way: If they Please, 'tis well; if they don't, I can't Help it.

PROPOSALS FOR PRINTING, BY SUBSCRIPTION,

A WORK, Entitul'd,

The Geography and History of Turkey, in Europe, Asia, and Africa, or, A Description of What is to be Seen, and An Account of What Passes, in Hungary, Greece, Turkey Proper, the Lesser Asia, Syria, Mesopotamia, Palestine, Arabia, Egypt, &c. with Maps, Plans, and Other Figures, in Copper-Plate, for the Better Understanding of Countries, Towns, and Other Things, Mentioned.

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A C C O U N T
O F T H E
S E P U L C H E R S o f t h e A N T I E N T S,
A N D A
D E S C R I P T I O N
O F T H E I R
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B u i l d i n g o f t h e P Y R A M I D S,
a n d f r o m T h e n c e t o t h e D e s t r u c t i o n
o f J E R U S A L E M.

The First P A R T:
Comprehending Those that are in A S I A.

T H E First and most Ancient Pieces of Architecture, or Building, and Sculpture, or Stone-Cutting, in the World, are Subterrany Works, or Works under Ground, that is, Grots, or Caves; Some of them being Antediluvian, or of the Times before the Flood, Done

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An Account of the SEPULCHERS

by *Adam* and his Children, who were Urg'd to it by Nature and Necessity ; the Others, Postdiluvian, or of the Times after the Flood, Made by *Noah* and his Posterity, especially the Patriarchs and *Pharaohs* : For the Invention having been Begun by *Adam*, 'twas Continued by *Noah*, Improv'd by the Patriarchs, and Perfected by the *Pharaohs* ; the *Persians*, *Grecians*, *Romans*, and other Nations, did but Imitate the Models, or Examples, they had Seen, particularly Those of *Egypt* and *Palestine*.

There are Two Sorts of Ancient Grots, or Caves: Great, that were Dwelling Places for the Living, and Small, Burial-Places for the Dead ; the One Serv'd as Sepulchers, the Other as Houses : And Both are either Single, or Double ; the First consisting of one Grot, and no more, the Second being a Complication, or Connexion, of several Grots, one within another, the Outer Serving as Ante-Grots, or Ante-Chambers, to the Inner : All either Cut out of Rock, where there was any, in Mountains or Hills, above Ground, or in Valleys or Plains, below it, or Dug out of the Earth, where there was no Rock, in Hills, above Ground, or in Plains, under it, and Encrusted, that is, Lin'd, or not, with Brick, or Stone.

In the Great Grots, that were Houses for the Living, there's but Little Remarkable : They are Cut, or Dug, out Roughly and Irregularly, in a Manner, and to Dimensions, likewise Irregular and Uncertain, being sometimes Square, sometimes Oblong, and sometimes Round, having their Floor Plain, their Sides Perpendicular, and their Roof Arch'd; Accommodated with Seats along the Sides, Supported with Pillars in the Middle, and Separated with Walls from one another, the Whole either, Naturally, of Rock, or the Earth, Uncut, or Undug, out, or, Artificially, of Brick, or Stone-Work; and Lighted from Without, both by Doors, or Entries,

on several Sides, and Windows, or Tunnels, in several Places, Practis'd, or Contriv'd, thorough the Thicknes, or Solidity, of the Mountains or Hills, the Valleys or Plains, in which they are Made: Some of them being so Large and Spacious, so Numerous and Complicated, and Turning and Winding to and again, up and down, so far, as to be Capable to Contain some Thousands of People, and to Prove Dangerous Labyrinths for a Few Travellers to Venture too far into, lest perhaps they should never Find the Way out again. As for the Small Grots that were Sepulchers for the Dead, there's a Great Deal in and about them, very Remarkable, and highly Curious; which is the Subject of the following Discourse.

There are likewise Two Sorts of Ancient Sepulchers, or Grots for the Dead: Single, that were Done for one Single Person, and Double, Made for a Family of Persons; the First being only one Small Grot, having its Door, or Entrance, immediately from the Field, the Second consisting of one, or more, Greater Grots, and several Small Ones running off on the Sides, and having their Entrance from the Greater Ones, which only Serve as Ante-Grots, or Ante-Chambers, to the Others, the Small Ones alone being the Sepulchers, or Burial-Places, particularly, where the Dead Bodies of the Antients were, separately, Laid, till the Invention of Sepulchral Vases, that is, Tumbs and Urns, which, having Bodies Inclos'd, were likewise Plac'd, generally and together, in the Greater Ones. All either Cut out of Rock, where there was any, or Dug out of the Earth, where there was no Rock, and Encrusted, or Lin'd, with Stone, in Mountains or Hills, in Valleys or Plains, above or under Ground, and Accompany'd, or not, with Sepulchral Monuments, that is, Obelisks and Pyramids, over them,

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of the same Rock, where there was on't, or where 'twas Wanting, of Stone.

But because there is so much in and about these Sepulchers of the Antients, that's both very Remarkable and highly Curious, and so much the more, because the Knowledge of them is entirely Wanted among Men, it being a Subject that never any, either among the Antients, or among the Moderns, so far as I know, has Attempted to Write upon, and 'tis so Hard a Matter to Trace out a True Knowledge of Things, of which Some lye Hid in the Dark Recesses of Obscure Times, the Best Way to Give an Exact Account of them, and to Do it in a Satisfying Order, will be to Distinguish them, whether Single or Double Ones, (especially Those of Obscure Antiquity, that is, of the Times before *Moses*, which are not otherwise well Known,) by the Difference in their Dimensions, (particularly in Those of the Small Grots, which are Regular and Certain, and which only were the Sepulchers of these Antients, Those of the Greater Ones being not Remarkable and Uncertain, and only Serv'd as Ante-Chambers to these Others,) especially their Length, which, according to the Best Antiquaries, whether Ancient or Modern, certainly Shews their Difference in Age, the Greatest in Length being always Reckon'd of the Greatest Age.

THE First then, and the most Ancient Sepulchers in the World, so far as I Know it, are Some of Those that are to be Seen near *Damascus* in *Syria*, in the Mountains of *Hermon* and *Libanus*, and not far from *Jerusalem* in *Palestine*, in the Valleys of *Raphaim* and *Hcbron*: They are Grots, some Single and some Double, Cut out of Rock, there being enough on't in those Places, in the Mountains or Hills, and in the Valleys or Plains, above Ground, the Sepulchers,

chers, or Small Grots, to the Regular and Certain Dimensions of, Nine * Foot Long, Six Foot Broad, and Six Foot High, their Doors, or Entries, Cut out the same Way, and upon the same Level, to Those of, Four Foot and a Half Long, Three Foot Broad, and Three Foot High, the Dimensions of the Entries being just the Half of Those of the Sepulchers; the Greater Grots, or Ante-Grots, or Ante-Chambers to the Sepulchers, in the Double Ones, with their Doors, are likewise Cut out the same Way, and upon the same, or a different, Level, according as the Ground would Allow, but their Dimensions are not Remarkable, and Uncertain, being sometimes Square, sometimes Oblong, and sometimes Round, sometimes More, and sometimes Less. Within the Sepulchers, on the Right as one Enters, there's constantly a Levée, or Bank, like a Table, or Seat, Occupying the Whole Length of the Sepulcher, that is, Nine Foot, the Half of the Breadth, that is, Three, and being a Foot and a Half High, not Artificial, of Stone-Work, but Natural, being so much of Rock Uncut out, Design'd as a Couch, or Bed, for the Dead Body to be Laid on; and as This is always on the Right as One Enters, Occupying the one Half of the Breadth of the Sepulcher, so the Entry, or Door, it self is constantly on the Left on't, Taking up the other Half: There is likewise a Levée, or Bank, of the same Kind, in the Ante-Grots, or Ante-Chambers, of the Double Sepulchers, that Reigns, or Continues, around them on all Sides, as 'tis commonly in the Great Grots for the Living, but its Dimensions

* Note, That the Foot here Meant is, the Ancient Babylonian, Hebrew, and Egyptian Foot; which is Equal to a Roman, or London, Foot and Two Inches, so that Three Babylonian Foot, makes Three Foot and a Half London, according to Snellius, Capellus, Riccioli, and Others.

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are likewise Uncertain, being sometimes Less, and sometimes More, in Proportion to Those of the Ante-Grot; and as this Reigns around on all sides of these Ante-Grots, so their Entry is commonly in the Middle of the Outer Side, towards the Field, of Dimensions likewise Uncertain, in Proportion to Those of the Ante-Grot, whereas on the Inner Sides, towards the Mountain or Hill, the Valley or Plain, are the Doors of the Sepulchers Running off from thence. And all those Grots, whether Single or Double, whether Sepulchers, Ante-Chambers, or Entries, are Cut out of Rock, by the Stroke of a Chizzel, or some other Iron-Instrument, upon the same, or a different, Level, with one another, or with the Field, so as always to have their Floor Plain, their Sides Perpendicular, and their Roof Arch'd, the Arching being Practis'd, or Contriv'd, in the Uppermost Third Part of the Height; the Whole very roughly and unevenly Done, and not Accompany'd with Monuments over them, That Invention not being Known when those Sepulchers were Made: Except the Doors of the Sepulchers, which are somewhat Smoother and more Even than the Rest, and not Arch'd above, but Square every way, so as to be Capible of having been Shut up with Stones, of Dimensions Equal to Theirs, some of which Stones are still to be Seen hard by; but the Entries to the Ante-Grots are so very Rough, and also so Irregular, both in Dimension and Disposition, that I did not Observe they had ever been Shut up.

These are certainly the Sepulchers in the World the Greatest in Length, and consequently of the Greatest Age; for I have Seen all the Different Kinds of Sepulchers on this Side the *Tygris*, and Found them to be so.. They are only to be Met with in the Places I have Mention'd, which are in Different Countries, at some Distance from one another; where are also several other Sepulchers, but of different

ferent Kinds, being better Done, and consequently, of different Times, when Arts have been better Understood ; whereas Those I have Describ'd, tho' in different Places, are constantly of the same Kind, the Manner and Disposition as well as the Figure and Dimension of them, the Same, and Seem to have been Done by Hands that, tho' in different Countries, and on different Occasions, at some Distance from one another, always Wrought the same Way, which indeed is very Rough and Plain, and Cries out a Rudeness and Simplicity of the Workmen, and consequently, they Appear to be all of the same Time, when Arts have been but Beginning to be Understood ; and 'tis Probable they are Antediluvian, or of the Times before the Flood, if there are any Such to be seen now.

There's one of them that's Said even to have been the Sepulcher of *Abel*, the Son of *Adam*; which, if so, is then the very First and most Ancient of all, he being the First among Men that suffer'd Death, and had Occasion for a Burial-Place : 'Tis to be seen near *Damascus* in *Syria*, in a Valley, upon the *East* side the *Baradon*, anciently, *Chrysorrhoas*, and Originally, *Abanah* and *Pharpar*, according to the Author of the Books of *Kings*, and at the Beginning of the Mountains of *Hermon*, Eleven * Miles from the Town, towards the *South-East*, Seven from the River, towards the *East*, and just as One Enters the Mountains, on the *West*; being a Grot Single, or one Small Grot, for one Single Person, Cut out of Rock, at the Foot of a Hill, above Ground, both the Sepulcher and its Entry, in the Manner, and to the Dimension as Above ; hard by the Field, where 'tis likewise Said that *Abel* was Kill'd by his Brother *Cain*, and where they both Dwelt, with their Father and Mo-

* Note, That the Miles here Meant are, the *Turkish*, and *Italian* Miles, which are near Equal to the *Englysh*.

ther, and Sacrific'd. 'Tis Certain there is such a Sepulcher in that Place, for I have Seen it; and 'twill not seem so Improbable that it has been Done for *Abel*, if we Consider well the Descriptions *Moses*, and the other Holy Writers, Gives of Places, and their Accounts of Things, and Compare them with what is to be Seen, and Heard of, in those *Eastern Countries*, particularly about *Damascus*, to this Day; for if we Do so, we shall Find, at least as I Think, That by *Eden*, which, in the Original Languages, is to say, *Pleasant*, is Meant, the Whole Surface of the Land-Part of the Terraqueous Globe, particularly, where 'tis Watered with the Rivers, *Ganges*, *Nilus*, *Tygris*, and *Euphrates*, it being there the Pleasantest Country upon the Face of the Earth; and by the Garden in *Eden*, the Field of *Damascus*, that is, a Field of Red Earth, it being so there, (the Town taking its Name from the Redness of the Earth,) and the Pleasantest Spot of Ground in the World, where *Adam* was Form'd, (being likewise so Nam'd from the Redness of the Earth, of the Slime of which he was Made, the Words, *Dam*, or *Dama*, and *Adam*, or *Adama*, signifying, Red Earth,) and a Garden Planted, of which he was made Keeper, and afterwards, because of his Falling from his Primitive Rectitude, to follow his Own Crooked Inventions, Turn'd out, at the Side towards the *East*, as *Moses* exprefly Says, where the Mountains *Hermon* are, and where Probably he Continued to Live, till that Accident happened in his Family, after which, having Buried his one Son there, hard by the Place where he had been Kill'd, he and his Wife went a Travelling Southwards, to the Valleys of *Hebron*, according to the Author of the Book of *Joshua*, and the Interpretation of St. *Jerome* thereupon, as his other Son did a Wandering towards the *North-East*, among the Mountains *Libanius*, as *Moses* himself likewife Tells

us. There's upon the Top of the Hill, under which the Sepulcher is, a Temple, which was Anciently, and Originally, a Christian Church, but is Now Converted into a Turkish Mosque, or Place of Worship, and still commonly Call'd, by Those of both Religions, the Church, or Mosque, of *Abel the Just*; 'twas Built by St. *Helen*, Constantine the Great's Mother, in the Beginning of the Fourth Century, as Appears by the Face of the Edifice, or Building, without, as well as by That of the *Mosaic*, or Inlaid Stone, Painting upon the Roof of the Cupola, or Hollow, of the Dome, or Steeple, within, Divided into Two Compartiments, or Parts, (in the One of which is Represented, *Cain Killing Abel*, in an Action, or Manner, the Same with That of a Group, or Knot, of Two Statues of White Marble, Modern and Italian, Representing the same Thing, Done by *Francis of Bologna* for King *Philip the Second of Spain*, Given by King *Philip the Fourth* to King *Charles the First of Great Britain*, and by King *Charles the Second* to the late Duke of *Buckingham*, Purchas'd by the Present Duke, and to be Seen at his Grace's House, in St. *James's Park, London*; in the Other, the Heavens Opened, a God in Judgment Appearing within the Ouverture, or Opening, with a Voice Proceeding from thence, and Calling to *Cain* for his Brother *Abel*, who Lies Dead upon the Ground at some Distance from him,) and by Comparing Both with the other Works of the same Kind, Done by the same Princess, about the same Time, in several Places of *Asia*, particularly, in *Syria* and *Palestine*, where they are both most Numerous, and most Entire: From which we may Presume at Least, that it was the Opinion of the Fathers of the Church in those Days, who Accompany'd St. *Helen* through *Asia*, and Perswaded her to Build such a Church in that Place, That *Abel* had been Kill'd in the Field hard by, and Buried in the

To An Account of the SEPULCHERS

the Hill below it, and consequently, that the Garden in *Eden*, where *Adam* Fell, and the *Damascen* Field, where he was Made, were not Far from Thence. St. Jerome, who was the most Learned Antiquary that ever was among Christians, especially as to *Asiatick* Antiquities, and particularly for the Holy Places, Mention'd by Sacred Authors, (as *Moses* was the Greatest among the *Hebrews*, or *Jews*) is of the same Mind: And all the People in *Syria*, as well as the *Damascens*, or Those of *Damascus*, have always had a Constant Tradition among them to the same Purpose; both *Jews* and *Turks*, as well as the Christians, of all Sorts, have a Great Veneration for the Place upon the same Account; and the *Damascens*, in particular, are so Confident of the Truth of the Matter, as to have the very Spot of Ground, where *Adam* was Form'd out of the Slime of Earth, Mark'd out in the Plain of *Elmargia*, on the *West* Side the Town, by a Column, or Pillar, Indicative, or Demonstrative, of the *Dorick* Order, in White Marble, Ancient and *Roman*, Nine Foot High upon Thirteen Inches and a Half Diameter, or Thick, the Lowermost Half on't being Hid under Ground by the Earth and Grass Grown up Around. 'Tis Certain, there's never a Place upon the Terraqueous Globe, to which the Descriptions and Accounts Given by *Moses* and the other Holy Writers, of What was to be Seen then and Pass'd upon the Earth; are so Applicable and Consonant as That there; so that This is certainly the most Reasonable Conjecture that Men can Make about such a Doubtful Matter: Only *Josephus* is of a Different Opinion, and will have the Valleys of *Hebron* to be the Place, where all those Things Happened, and where there is indeed a Little *Damascen* Field, that is, a Field of Red Earth, but nothing else to make his Opinion Good; for I have Seen both those Places, Consider'd all that's in or about them, Compar'd it with what is Said by those

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Antients, and Found the Tradition of the *Damascens*, and other *Syrians*, to be by far the most Reasonable Conjecture: As for what *Josephus* says, there's but Little Regard to be had to it; for tho' he was a Good Historian, he Knew very Little of Antiquity, being grossly Mistaken in almost every Thing of that Kind; and 'tis not that I Say so, but it manifestly Appears from This, that he Contradicts *Moses* in some Things, and is in many Things Contradicted by St. *Jerome*, which Two have certainly been the Greatest Antiquaries, especially in Holy Things, that ever were among Men.

There is another of those Sepulchers that's also Said to have been *Cain's*; and, if so, 'tis the Second and Next Ancient of all, he being the Second Man that Suffer'd Death, and wanted a Burial-Place; to be Seen a Great Way from *Damascus*, in *Phenicia*, a Part of *Syria*, in Valley, near the Coast of the Mediterranean, anciently, the Great Sea, at the Back of the Mountains *Carmel*, a Branch of Those of *Libanus*, and not far from *Nazareth* in *Palestine*, a Hundred and Twenty Five Miles from the First of these Towns, towards the *South-west*, Thirteen from the Second, towards the *West*, Five from the Sea, towards the *East*, and just behind the Mountains, towards the Same: 'Tis a Grot Double, or a Greater Grot, for a Family of Persons, of one Ante-Grot, or Ante-Chamber, and Three Small Grots, or Sepulchers, One on each Inner Side, Cut out of Rock, at the Foot of a Hill, above Ground, both the Sepulchers and their Entries; as well as the Ante-Grot, in the Manner, and to the Dimensions, as Above, hard by the Field, where 'tis likewise said that *Cain* was Killed, through a Mistake at Hunting, by his Great Grandson *Lamech*, as *Moses* Relates, and where they Both were then Settled, and Liv'd. 'Tis Certain there is such a Sepulcher, for I have Seen it; but, that it has been Done for *Cain*, is very

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Uncertain: For tho', not only the Sepulcher, and the Field hard by, but also the Hill, a Fountain beside it, the Vestiges, or Marks, of an Edifice, or Building, on the Top on't, and the Whole Country thereabouts, are by a Tradition among the People, commonly Said to have been *Cain's*, and Call'd by his Name, and both St. Jerome and Josephus seem to Favour it; yet because there is not Ground enough for it, and Nothing in Moses or the Prophets, who are the only Historians of that Person, and those Times, to Support it, 'tis not much to be Regarded.

There's again another Sepulcher, of the same Kind, that's Said to have been That of *Adam* and *Eve*; which, if so, is likewise One of the First and most Ancient of all, they being among the First that Dy'd, and wanted to be Buried: 'Tis to be Seen not far from Jerusalem in Palestine, at the End of the Valley of *Hebron*, Originally, *Mamre*, and *Arbee*, or *Keriath-Arbee*, according to *Moses*, which *Arbee*, as the Author of the Book of *Joshua*, Interpreted by St. Jerome, says, is the Same with *Adam*, Eighteen Miles from the One, and Thirty Six from the Other of these Towns, towards the South, and just as One Goes out of the Valley, towards the Same; being a Grot Double, of One Ante-Grot, and Six Sepulchers, Two on each Inner Side, Cut out of Rock, at the Foot of a Hill, above Ground, both the Sepulchers and Entries, as well as the Ante-Grot, in the Manner, and to the Dimensions, as Above, hard by the Fields, where 'tis also Said that *Adam* and *Eve* Came and Settled, after the Misfortune that had Happened in their Family near *Damascus*, and where, according to the Author of the Book of *Joshua*, they Continued to Live, with their Children, the Rest of their Days. There's Another, likewise of the same Kind, that's also Said to be the Sepulcher of *Adam* and *Eve*, not far from That, to be Seen nigher to Jerusalem, at the Beginning of the Valley of *Hebron*, Half a Mile from the

the One, towards the *South-East*, Twenty Three Miles from the Other, of these Towns, towards the *South-West*, and just at the Entry into the Valley, on the *North*: 'Tis a Grot Double, of One Ante-Grot, and Nine Sepulchers, Three on each Inner Side, Cut out of Rock, at the Foot of a Hill, above Ground, both Sepulchers and Entries, as well as the Ante-Grot, in the Manner, and to the Dimensions, as Above; being the very same Grot, or Cave, of *Macpelah*, and in the same Field, which *Abraham* Bought from *Ephron the Hethite*, upon the Occasion of his Wife *Sarah's* Death, as *Moses* Tells us, to be a Sepulcher, or Burial-Place, for Himself, and his Family. That there are such Sepulchers in those Places, is Certain, for I have Seen them; 'tis also Certain, that *Adam* Liv'd, Dy'd, and was Buried near *Hebron*, for, besides St. *Jerome* and *Josephus*, who both Agree to it, and several other Fathers and Antiquaries, who are of the same Mind, the Author of the Book of *Joshua*, expressly Says so, That the Original Name of *Hebron* was *Arbee*, or *Keriath-Arbee*, which *Arbee* had been the Great *Adam*, or the Great Man, among the *Anakites*, and the Father of *Anack*, according to St. *Jerom's* Interpretation of him, which I'm Inclin'd to Believe is Right, because I have Found that Interpreter so often Right, and other Commentators so frequently Wrong, that I can't but have a great Respect for every Thing he Says of that Kind, preferably to all Others, in Matters of History or Antiquity: But in which of these Two Sepulchers he was Laid, is the Question, and so Doubtful, that I Know no Way to Determine it; if it be not that, because, as *Moses* says, *Abraham* made Choice of the Last, and was so Positive to Have it, and to Have it in Proper to himself, we have some Ground to Presume, that he was so, because he Knew it had Belong'd to his First Father *Adam*. 'Tis True, there are some Antiquaries and Fathers, who will have

Adam

Adam to have liv'd in the Land of *Moriah*, where *Jerusalem* stands, to have dy'd on the Top of Mount *Calvary*, where our Saviour was Crucify'd, and to have been Buried at the Foot on't, hard by where our Saviour was laid ; but I have very much seen, and curiously Observ'd, all that's in and about that Mount, and could Find nothing that Look'd like having been a Sepulcher, either Double or Single, for *Adam*, or for any Other of his Time ; so that there being no Good Ground that I Know of, for that Opinion, neither from Sacred Authors, nor Others, I Judge it to be only a Conjecture of Those, who Love always to Guess at Things so as to make them Serve their Religious Turn.

There are several other Sepulchers, of the same Kind, both Single and Double, that I have Seen about *Jerusalem*, in the Valleys of *Raphaim* and *Hebron*, and the other Places I have Mention'd ; but because they are not Remark'd in History, so far as I Know, nor taken Notice of by any Antiquary, either Sacred or Profane, it not being Known for whom they have been Done, I can Give no further Account of them : Besides, tho' they were Known, 'twould not be Needful to Insist longer upon them, because they are all Like unto Those I have already Describ'd.

T H E Second, and next Ancient Sepulchers in the World, are Some of Those that are to be Seen among the Mountains of *Armenia*, in the Plains of *Mesopotamia*, upon the Banks of the *Euphrates* and *Tigris*, and near the Ruins of *Babylon* and *Niniveh* : They are Grots, some Single and some Double, Cut out of Rock, where there is on't, in the Mountains or Hills, and in the Valleys or Plains, some above, and some under Ground, the Sepulchers, or small Grots, to the Regular and Certain Dimensions of Eight Foot Long, Six Foot Broad, and Six Foot High, their Doors, or Entries, Cut out the same Way, and upon the

the same Level, to Those of Four Foot Long, Three Foot Broad, and Three Foot High, the Dimensions of the Entries being just Half of Those of the Sepulchers ; the Greater Grots, or Ante-Grots, or Ante-Chambers to the Sepulchers, in the Double Ones, with their Doors, are likewise Cut out the same Way, upon the same, or a different, and Level, according as the Ground would Allow, but their Dimensions are not Remarkable, and Uncertain, being sometimes More, and sometimes Less. Within the Sepulchers, on the Right as one Enters, there's always a Levée, or Bank, like a Table, or Seat, Occupying the Whole Length of the Sepulcher, that is, Eight Foot, the Half of the Breadth, that is, Three, and being a Foot and a Half High, not Artificial, of Stone-Work, but Natural, being so much of Rock Uncut out, design'd as a Couch or Bed, for the Dead Body to be Laid on ; and as This is on the Right, Occupying the one Half of the Breadth of the Sepulcher, so the Entry, or Door, it self is on the Left, Taking up the other Half : There is also a Levée, or Bank, of the same Kind, in the Ante-Grots, or Ante-Chambers of the Double Sepulchers, that Reigns, or Continues, around them on all Sides, but its Demensions are also Uncertain ; and as This is on all Sides of these Ante-Grots, so their Entry is for the most part in the Middle of the Outer Side, towards the Field, of Dimerisions also Uncertain, whereas on the Inner Sides, towards the Mountain or Hill, the Valley or Plain, are the Doors of the Sepulchers Running off. And all those Grots, whether Single or Double, whether Sepulchers, Ante-Chambers, or Entries, are Cut out of Rock, by the Stroke of a Chizzel, upon the same, or a different, Level; with one another, or with the Field, so as nevertheless to have their Floor Plain, their Sides Perpendicular, and their Roof Arch'd; the Arching being Practis'd, or Contriv'd, in the Uppermost

Third Part of the Height ; the Whole roughly and unevenly Done, and not Accompany'd with Motuments, the Invention of them not being then Known : Except the Doors of the Sepulchers, which are something Smoother than the Rest, and Square every way, not Arch'd, so as to be Capable of having been Shut up with Stones, of equal Dimensions, Some of which are still to be Seen hard by ; but the Entries to the Ante-Grots, are both so Rough and so Irregular, in Disposition as well as in Dimension, that it is not Probable they have ever been Shut up.

These are certainly the Sepulchers in the World, the next Great in Length to Those I Describ'd before, and consequently of the next Great Age. They are mostly to be found in the Places above Mention'd, which are in Different Countries, at a Good Distance from one another ; where are also several other Sepulchers, but of Different Kinds, being better Done, and consequently, of Different Times, when Arts have been better Understood ; whereas Those I have last Describ'd, in whatever Place they be, are constantly of the same Kind, their Manner and Disposition, their Figure and Dimension, the Same, and Seem to have been Done by Hands that, tho' in different Countries, and on different Occasions, at a Good distance from one another, always Wrought the same Rough and Plain way, Crying out the Rudeness and Simplicity of the Workmen, and consequently, they Appear to be all of the same Time, when Arts have been Beginning to be Understood ; and as for the Reasons I have Given, I am of Opinion, that Those I Describ'd before may be Antediluvian, or of the Times before the Flood, so These I have Describ'd last, I reckon Postdiluvian, or of the Times after the Flood, and to be the First and most Ancient of those Times.

There's One of them that's Said even to have been the Sepulcher of *Noah*; which, if so, is then the very First and most Ancient of them all, he being the First, among Men, that Died after the Flood, and had Occasion to be Buried : 'Tis to be Seen at *Naksivan*, in *Armenia*, in a Valley, at the Foot of that Part of the Mountains *Gordes*, which is commonly Said to be *Ararat*, Nine Miles from the Rising of that very Mountain, where they Say the Ark Rested, towards the *East*; being a Grot Single, or one Small Grot, for one Single Person, Cut out of Rock, at the Bottom of a Hill, in the Middle of the Town, above Ground, both the Sepulcher and its Entry, in the Manner, and to the Dimensions, as Above, hard by the Place, where 'tis likewise Said, that *Noah* Liv'd the rest of his Days, after the Flood, and Dy'd, and where he Built his Altar, and Sacrific'd. There's Another, of the Same Kind, that's also Said to have been *Noah's* Wife's Sepulcher ; which, if so, is then the Second and most Ancient of them all, she being the Second Person that Dy'd after the Flood, and Wanted to be Buried : 'Tis at *Murant*, in *Media*, in a Plain, upon the South side the *Araxis*, Forty Five Miles from *Naksivan*, towards the *East*; being a Grot Single, Cut out of Rock, at the Foot of a Height, in the Middle of the Town, under Ground, both Sepulcher and Entry, in the Manner, and to the Dimensions, as Above, hard by the Place, where 'tis likewise Said, that *Noah's* Wife Retir'd, after her Husband's Death, and where she Mourn'd for the Loss of him the Rest of her Days. 'Tis certain there are such Sepulchers in those Places, for tho' I have not Seen them, never having Pass'd that Way, yet I have been inform'd of them by Others, both Christians and Mahumetans, of Good Credit, who have both Seen and Observ'd them ; but whether they have been Done for *Noah* and his Wife is a Great Question, and so Doubtful

that I cannot Determine it, tho' I have Heard all the Reasons that are Alleg'd either for or against it. 'Twould only be Probable, if the Neighbourhood of the Mountains *Ararat* were Certain; but even That is a Question: For tho' it be the Common Opinion among Geographers, Historians, Travellers, Antiquaries, and the Like, both Ancient and Modern, *Berosus*, *Josephus*, *Plutarch*, *Olearius*, *Bochart*, and Others, being Positively for it, and tho' the People of those Countries, both the *Georgian* and *Armenian* Christians, and the *Turkish* and *Persian* *Mahumetans*, have always had a Constant Tradition among them to that Purpose, and a great Veneration for those Places upon that Account, as Appears by their Names, both Christian and *Mahumetan*, Importing the Constancy of the Tradition, and by the Number of Churches, both *Georgian* and *Armenian*, and of Mosques, or *Mahumetan* Temples, both *Turkish* and *Persian*, thereabouts, Shewing forth the Greatness of Veneration for them, yet St. *Jerome* is of another Mind, and Reckons the Mountains *Ararat* to have been that Part of Those of *Taurus*, which Runs along, between the *Euphrates* and *Tigris*, towards the *East* and *West*, and between *Armenia* and *Mesopotamia*, towards the *North* and *South*, and the Place where the Ark Rested, the Mountain *Masis*, the Highest of the *Taurus* there, at the Foot of which Rises the River *Alchiabour*, anciently *Araxis*, running *South*, where, if so, 'tis Probable *Noah* and his Wife Liv'd the Rest of their Days after the Flood, and Built the Town, *Sagalbina*, Mentioned by *Berosus*, where they Died, and were Buried, though for Want of a Due Knowledg of the Antiquities thereabouts, we can't Condescend upon any Thing Particular to Document it; however, the Authority of St. *Jerome* is, with me, Enough to Ballance That of Those other Authors, for I have Read both Him and Them, and Consider'd all they Say on the Point

Point of Travels and Antiquities, especially Those which are Sacred, and Compar'd it with the Things themselves upon the very Places where they are, and Found St. Jerome so often Right, and those Others so frequently Wrong, that I cannot but have a Profound Respect for whatever he Says of that Kind, and Prefer his Opinion, as a Traveller and Antiquary, before That of all Others, except Moses and the other Holy Writers, who are Silent as to this Matter.

There are Three of those Sepulchers that are not Remark'd in History, so that 'tis not Known for whom they have been Done: They are to be Seen near *Ourfa*, anciently, *Edeffa* (originally, *Arach*, according to St. *Isidore*, which *Moses* Says was Built by *Nemrod*, and perhaps, the *Sagalbina* that *Noah* is Said by *Berosus* to have Built immediately after the Flood,) in *Mesopotamia*, in the Valleys of the Mountains *Nemrod*, a Branch of Those of *Taurus*, upon the *West* side the *Alchabour*, anciently, *Araxis*, a Branch of the *Euphrates*, Thirty Seven Miles below where it Rises, at the Foot of the Mountain *Masius*, towards the *South*, Three Quarters of a Mile from the Town, towards the *South-East*, Two Miles and a Half from the River, towards the *South-West*, and a Hundred and Twenty above where it Falls into the *Euphrates* at *Alchabour*, towards the *North*; being Grots Double, or Greater Grots, for a Family of Persons, of one Ante-Grot, or Ante-Chamber, Each, and Three Small Grots, or Sepulchers, One on each Inner Side, in One, Six, Two on each Inner Side, in Another, and Nine, Three on each Side, in the Third, all Cut out of Rock, at the Bottom of Hills, above Ground, hard by one another, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. 'Tis Certain there are such Sepulchers in that Place, for I have

Seen them ; but for whom they have been Done is Uncertain : If St. Jerome's Opinion of the Neighbourhood of the Mountains *Ararat* be True, and *Ourfa* be, originally, *Arach*, as St. Isidore Says, or the *Sagalbina* that *Berosus* Mentions, as I Think, 'tis Probable they have been Done for *Noah* and his Family. The Tradition among the People of that Country is against St. Jerome, Reckoning the Mountains *Ararat* to be a Part of Those of *Gordes*, according to the Common Opinion ; but 'tis positively for St. Isidore, no body there Doubting but that *Ourfa* was, Originally, One of the Four Towns Said by *Moses* to have been Built by *Nemrod*, and, particularly, *Arach*, the Second of them, that *Nemrod* Dwelt upon the Top of a Mountain hard by, commonly Call'd, for that Reason, *Nemrod's Throne*, and that the other Mountains thereabouts have, in all Times, for the Same Reason, been constantly Named the Same Way : As for *Ourfa's* being, originally, the *Sagalbina* Spoke of by *Berosus*, 'tis only a Conjecture of mine, Rais'd upon no Ground, and, consequently, not to be Regarded ; for tho' Others, as well as *Berosus*, make Mention of such a Town, Built by *Noah*, immediately after the Flood, upon the Banks of the *Araxis*, yet None can Tell where it has been, whether in *Mesopotamia* or *Armenia*.

There are other Three Sepulchers, of the Same Kind, likewise Unknown in History, to be Seen hard by *Nisibin*, (originally, *Achad*, according to St. Isidore, which *Moses* likewise Says *Nemrod* Built,) also in *Mesopotamia*, in the Plains, upon the West Side the *Mygdon*, a Branch of the *Tygris*, a Hundred and Forty Two Miles from *Ourfa*, towards the South-East, a Mile and a Half from the Town, towards the North, a Quarter of a Mile from the River, towards the West, Three Miles below where it Rises at the Foot of the Mountains.

tains Gezirat, likewise a Branch of the Taurus, towards the South, and Ninety above where it Falls into the Tygris at Zabin, towards the North : They are Grots Double, of one Ante-Grot, Each, and Three Sepulchers, One on each Inner Side, in One Six, Two on each Inner Side, in Another, and Nine, Three on each Side, in the Third ; all Cut out of Rock, at the Foot of Heights, under Ground, not far from one another, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. That there are such Sepulchers there, is Certain, for I have Seen them, but cannot Guess for whom they have been Done ; for tho' what st. Isidore Says be True, yet, there being no Tradition in the Country, nor any Thing else, to Accompany it, 'tis not Ground enough to Raise a Conjecture upon : The Jews have a Great Veneration for One of them, as being the Burial-Place of the Prophet *Elisha* ; but they are Wrong ; for the Author of the Books of Kings Says expressly, that *Elisha* was Buried at *Samaria*, in *Palestine*, where he Died.

There's One of those Sepulchers, that's commonly Said to have been Done by *Arphaxad*, for his Father *Sem*, himself, and their Family ; which, if so, is then One of the First and most Ancient, of those Times, they being among the First that Died, after the Flood, and Wanted to be Buried : 'Tis to be Seen not far from *Bagdad*, anciently, *Selucia*, (originally, *Chaln*, according to St. Isidore, Another of those Towns which *Moses* Says were Built by *Nemrod*,) in *Culdea*, in a Valley, upon the *East* Side the Tygris, and the *West* of the *Chubour*, or *Kebar*, One of its Branches, Thirty Miles from the Town, towards the *South-East*, Twenty Five from the First River, towards the *East*, Half a Mile from the Second, towards the *West*, Three Miles below wheres it Rises at the Foot of a Ridg,

or Tract, of Mountains that Make the Frontier of Persia, towards the South, and Thirty above where it Falls into the *Tygris* below *Corn*, towards the North; Being a Grot Double, of Two Ante-Grots, one within another, and Three Sepulchers, one on each Inner Side, in Each, Cut out of Rock, at the Bottom of a Hill, above Ground, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, hard by the Place, where 'tis likewise Said, that *Arphaxad* Built a Town, Call'd by his Name, and Lived, with his Father, and Children, till he Died. 'Tis Certain there is such a Sepulcher in that Place, for I have Seen it; and 'tis not Improbable it has been Done by or for *Arphaxad*, he being the First, after the Flood, according to *Josephus*, who Pass'd the *Tygris*, with his Family, to Inhabit the Country on the other Side, which thereupon, as well as the Town that he Built, was then Call'd by his Name: But that *Sem* has been Buried there, is very Uncertain; for, besides the Tradition of the People of that Country, which alone is not to be Regarded, we have no manner of Account of *Sem*, his Life or Actions, his Death or Burial, from any Author, either Sacred or Profane; except that *Moses* Tells us, that *Noah* had such a Son, who had a Great Reipelt for his Father, and was therefore greatly Blessed by him, who Liv'd Six Hundred Years, and Begot Sons and Daughters; but where he Dwelt, or what else he Did, where he Died, or was Buried, is not Mention'd. I Know, that all the Jewish Rabbins, and Several of the Christian Fathers, are of Opinion, that *Sem* and *Melchisedech* were One and the Same Person, whose History *Moses* Continues under a Different Name, to Signify his Living then at a Different Time, and his Exercising a Different Function, Telling us, that he was the King, Priest, and Prophet of *Salem*, who

who Came out to Meet *Abraham*, with Bread and Wine, and Blessed him, Receiving the Tithes of all he had from him ; but tho' that Opinion be Common among the *Jews*, and tho' a great many Christians Approve and are Fond on't, as Conducting to Serve their Religious Turn, yet, neither the One nor the Other being Able to Adduce any Good Ground for it, 'tis not to be Believ'd, and I Judg it to be only the Conjecture of those Commentators upon the Holy Scriptures, who Love to Say Something on every Part of the Text, and don't Know what else to Make of *Melchisedech*, because *Moses* Mentions him in such an Obscure Way : Besides, I have Seen the Sepulcher that's commonly Said to have been *Melchisedech's* at *Salem*, and if it has been truly His, 'tis not Probable that he was *Sem*, because his Sepulcher is of a Kind Different from That of Those of *Noah*'s other Sons, which are constantly of the Same Kind, as I have Said ; and I Reckon so, from what I have Seen. The *Jews* have always had a Great Respect for the Sepulcher of *Arphaxad*, as being likewise the Burial-Place of the Prophet *Ezekiel* ; and 'tis Probable they are not Mistaken ; since *Ezekiel* himself Says expressly, that he Dwelt there, upon the Banks, of the *Chabor*, where he was Kill'd, according to St. *Jerome*, by Those of his own Country, and Buried thereabouts.

There are Two Sepulchers, of the Same Kind, that are not Remarked in History, it not being Known for whom they have been Done : They are to be Seen near the Ruins of a Town, at present Unknown, (tho' commonly Call'd, the *Old Bagdad*,) Antiently, *Ctesiphon*, (Originally, *Calah*, as I Think, which, according to *Moses*, was Built by *Ninus Assur*, of the Family of *Nemrod*, being his Grandson, according to *Berosus*, and Surnamed *Assur*, because he Conquer'd the Country of *Assur*, the Son of *Sem*,

Sem, on the other Side the Tygris,) likewise in Caldea, in the Plains, upon the East Side the Tygris, Twenty Five Miles from Bagdad, towards the North, Half a Mile from the Ruinous Town, towards the South-East, and Three Miles from the River, towards the East ; being Grots Double, of Two Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in the One, and Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Three, One on each Side, in the Second, in the Other ; both Cutout of Rock, at the Foot of Heights, under Ground, hard by one another, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. Tis Certain there are such Sepulchers in that Place, for I have Seen them ; but for whom they have been Done is very Uncertain, they being altogether Unknown among Historians and Antiquaries, both Sacred and Others ; so that I cannot Make any Conjecture about Them : As for that Ruinous Town's being, Antiently, *Ctesiphon*, 'tis Said so, by some, and Probable ; but that it was, Originally, the *Calah*, Spoke of by *Moses*, is only as I Guess, and as I Guess upon no Ground, if it be not, that I Know there was such a Town thereabouts, because *Moses* exprely Says so, and I have very much Seen, and curiously Observ'd, all the Ruins of Towns in that Country, on both Sides the *Tygris*, and don't Know where else to Place it ; which is not Ground enough to Raile a Conjecture upon, and consequently not to be Regarded, tho' there be Abundance of Ruins of a Town there to Make it Good.

There's One of those Sepulchers, that's commonly Said to have been That of *Assur*, the Son of *Sem*, Done by him for himself, and Those of his Family ; and, if so, 'tis then likewise One of the First, and most

most Ancient, of those Times, he being among the First that Died, after the Flood, and had Occasion for a Burial-Place : 'Tis to be seen not far from the Ruins of *Niniveh*, (which *Moses* likewise says was Built by *Ninus Assur*, of the Posterity of *Nemrod*,) over-against *Mossul*, upon the *Tigris*, in *Assyria*, in a Valley, upon the *East* Side the River, and the *North* of the Ruinous Town, Three Miles from the One, towards the *North-West*, a Mile and a Half from the Other, towards the *East*, and Two Miles from *Mossul*, towards the *North-East*; being a Grot Double, of Two Ante-Grots, one within another, and Three Sepulchers, one on each Inner Side, in Each, Cut out of Rock, at the Bottom of a Hill, above Ground, both the Sepulchers and Entries, as well as the Ante-Grots, in the Manner and to the Dimensions, as Above, hard by the Place, where 'tis also Said, that *Assur* Built a Town, (Different from *Niniveh*, as Some Say, or a Part on't, as Others Think,) Call'd by his Name, and Liv'd. That there is such a Sepulcher in that Place, is Certain, for I have Seen it ; and 'tis not Improbable it has been Done by, or for *Assur*, since *Josephus* Tells us, that he was also One of the First, after the Flood, who Pass'd the *Tigris*, with his Family, to Inhabit the Country on the other Side, which thereupon was then Call'd by his Name, and Continues so to this Day : The Town that he Built was likewise Nam'd the same Way, and Continued so till the Days of *Ninus Assur*, *Nemrod's* Grandson, who, according to both *Moses* and *Erosus*, went out of the Country of *Scenar*, or *Babylon*, and Conquer'd That of *Assur*, or *Affuria*, who Built the Town of *Niniveh*, and Call'd it so by his own Name, the Greatness of which either Defac'd That of *Assur*, as Some Think, or Took it in as a Part, as Others Say. The Turks have a Great Veneration for the Sepulchar of *Assur*, as being likewise the Burial-Place of the Prophet *Jonas*, and

and therefore have Built a Mosque upon the Top of the Hill, which is Desser'd, or Officiated, by Dervices, or Monks, and Houses around the Foot on't, Inhabited by Santons, or Hermits, so that 'tis Reckoned, among them, a very Holy Place, to Visit which they Go in Pilgrimage with a great Deal of Devotion; but they are grossly Wrong, and both Christians and Jews Laugh at their Mistake; for both *St. Jerome*, and *Josephus*, who Understood Antiquities better than ever any among the *Turks* did, expressly Say, that *Jonas* Dy'd, and was Buried, at *Gethseph*, not far from *Nazareth*, in *Palestine*, where he was also Born.

There are again Two Sepulchers, of the Same Kind, not Remark'd in History, it not being Known for whom they have been Done, to be Seen near the Ruins of a Town, presently, Unknown, (tho' commonly Call'd by the Name of *Nemrod*,) Antiently, and Originally, *Rhesen*, as I Think, (Another of those Towns which *Moses* Says were Built by *Ninus Assur*, *Nemrod's* Grandson,) likewise in *Affyria*, in the Plains, upon the *East* Side the *Tygris*, Fifty Miles from *Mossul*, or *Niniveh*, towards the *South*, Three Quarters of a Mile from the Ruinous Town, towards the *North-West*, and Half a Mile from the River, towards the *North-East*: They are Grots Double, of Two Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in the One, and Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Three, One on each Side, in the Second, in the Other; both Cut out of Rock, at the Foot of Heights, under Ground, hard by one another, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. I have also Seen those Sepulchers, but cannot Guess for whom they have been Done; they are so much Unknown,

Unknown, that I can say nothing about them : As for that Ruinous Town's being, Antiently, and Originally, the *Rhesen* Mentioned by *Moses*, 'tis only a Conjecture that I Raise, upon no better Ground than, that *Moses* Says there was such a Great Town, betwixt *Niniveh* and *Calah*, and I don't Know where else to Place it ; which is not Ground enough for a Conjecture, and so not to be Regarded, tho' I must Say, that, Supposing What is Call'd, the *Old Bagdad*, to be the Place of *Calah*, as before, That which is Nam'd there *Nemrod*, is, according to what *Moses* Says, more Like to be the Place of *Rhesen*, than any Where else, that I Know, upon the *Tygris*, betwixt *Niniveh* and *Calah*, and especially, Considering, that there are a great many Ruins of a Great Town, in the Plain, on the one Side the River, Some Remains of a Castle, upon a Hill, on the other Side, and the Vestiges of a Bridg over it, all there, to Make it Good.

There's One, of those Sepulchers, that's Said to have been That of *Nemrod*, Done by his Son *Ninus Belus*, (that is, *Ninus* the Son of *Belus*, who is the Same with *Nemrod* among the Antients,) as *Berosus* Calls him, to Distinguish him from *Ninus Assur* his Grandson, for his Father, Himself, and their Post-
ty, which, if so, is then also One of the First and most Ancient of those Times : 'Tis to be Seen not far from the Ruins of *Babylon*, Originally, *Babel*, (the First and Greatest of those Towns which *Moses* Says *Nemrod* Built,) in *Chaldea*, in the Middle of a Large Plain, between the *Euphrates* and *Tigris*, on the *West* Side the One, and the *East* of the Other, Twenty Miles from the First, towards the *North-East*, Twenty Five from the Second, towards the *West*, and Thirty above where the Two Rivers Join, towards the *North-West*, Nine Miles from the Ruins of *Babylon*, upon the *Euphrates*, towards the *East*, Twenty Seven from the Town of *Bagdad*, up
on

on the *Tygris*, towards the *South-West*, and Twenty Nine from the Castle of *Corn*, upon the Junction of those Rivers, towards the *North-West*; being a Grot Double, of Two Ante-Grets, one within another, and Six Sepulchers, Two on each Inner Side, in Each, Cut out of Rock, at the Bottom of a Little Hill, above Ground, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, in the very Place, where there's also a Great Tower, or Mount, of Rock, Earth, and Brick-Work, after the Manner of an Obelisk, or Pyramid, Rais'd over, and around, the Hill and Rock, where the Sepulcher is, so as to Enclose or Take it in, as a Part of its Solidity, or Thickness, (the Cutting out of the Sepulcher having been after the Building of the Tower, as Appears by the Face of the Ouverture, or Opening, Made thorough the Brick-Work and Earth of the One, on the Side towards *Babylon*, (the Bricks and Earth being Broke, and the Ouverture Irregular,) to Serve as an Avenue, or Passage, Leading to the Entry of the Other, Made through the Rock, on the Same Side,) which is likewise Said to be the Tower of *Babel*, that *Moses* also Tells us *Nemrod* Built, for the Honour of his Name, and to Serve as a Beacon, or Place of Signal, for the Calling, or Preserving, his People together, that they might not be Dispers'd over all the Earth, as nevertheless they were Soon after, by the Power of the Almighty; for, *Nemrod* Dying before the Work was Finish'd, according to *Berosus*, the Further Execution of the Design was then Given over; the People also, after his Death, Finding, that they were very Numerous, and too Many to be together in one Place, and that they wanted a Head to Govern them, and Keep them together, especially such an Active One as *Nemrod* had been, they thereupon, the Greatest Part of them, Divided themselves into their Families, and Went a Wandering,
upon

upon the Face of the Earth, Different Ways; to Settle in other Different Places, each Family Carrying along with it, Words, or Sounds, which were the Seeds, or Principles, of a Different Language, or Speech; the Difference of Language being a Consequence, and not a Cause, of the Division of the People: So I Understand the Matter, from What is Said on't by *Moses* and *Berosus*, who are Two of the most Ancient Writers of History and Antiquities that we Know any Thing of; but indeed their Credit is Unequal; the Writings of the First being Sacred, Those of the Second Profane; however, 'tis Observable in them both, as to this Matter, that they both Give an Account of the Same Thing, and Agree together in the Main, tho' they Differ in some Particulars, and especially in their Way of Writing, Each of them Doing it according to his Humour, and the Part he Acted, the First like what he was, a Holy Prophet, the Second like a Heathenish Historian. I Know very Well, that a Great Part of what we have of *Berosus*, is Alleg'd to have been Counterfeited, by *Arius of Fiterbo*, a Dominican Fryar, who Liv'd in the End of the Fifteenth Century, and is Said to have Done a great Deal of Mischief that Way; but whether What we have of *Berosus* be Genuine and True, or Suppositious and False, I shall never Quarrel it, so long as it does not Contradict *Moses*, and the other Sacred Writers, in the Main of Things, but only in a Particular Way of Writing, which is Different in Different Persons, according as they have Liv'd in Different Times, been Differently Bred, have a Different Humour, and Act a Different Part; whereas I shall ever Quarrel very much every Author whatsoever, who Disagrees, in Things that are Material, and Principal, with Thole, who are the Undoubted Standard both of our Faith and Practice. And here I cannot but Reflect Severely upon the Credit of *Iosephus*, who is commonly

monly Look'd upon to be a Good Antiquary, tho' most Undeservedly ; for of all the Writers, of that Kind, that I Know, there's None so often, and so grossly, and foolishly Mistaken, that Way, as he is, which Appears very well, from his Contradicting *Moses*, and the Prophets, so frequently, in Things that are most Obvious and Plain : As for Example ; he Says concerning this Matter, that the Principal Reason, which Induc'd *Nemrod* and his People, to Build the Tower of *Babel*, was that the Top on't might Serve them as a Place of Refuge, in Case of another Flood ; whereas *Moses* Tells us expressly, that their Design was, to Get themselves a Name by it, and that it might serve as a Beacon, or Signal, by the Means of which they might Call, or Preserve themselves together, and not be Scattered over all the Earth ; and God Himself, according to *Moses*, Says also expressly to *Noah*, in the Perpetual Covenant He Made with him, That there should not be any more such Floods to Destroy the Earth, and the Creatures thereupon, and Confirmed his Holy Word by an Everlasting Sign, in the Rain-Bow, which *Nemrod* and his People could not probably be Ignorant of ; besides, if it were True that they had been Afraid of another Flood, the Mountains of *Armenia*, within their Sight, would have soon Seem'd to be a Better Place of Refuge for them, than any Tower that Men could Build, especially Considering, that the Nature of Towers is, either not to be very High, so as that they can't Save One in that Case, or if they be, to End in a Point, as Obelisks, and Pyramids do, on the Top of which None can Stand : Nothing can be Plainer than This, and Give less Ground for a Mistake ; so that *Josephus* is unpardonably Wrong upon this Occasion, as well as on many Others of the same Kind, and Shews by them, that he has neither been a Good Antiquary, nor a Be-

a Believing Jew, because of the Little Regard he has for what *Moses* Says, and that he neither Knew the Situation of that Country, nor Understood the Nature of those Things. 'Tis Certain there is such a Sepulcher, and such a Tower, in that Place, for I have Seen both, the One being in Effect, as it were, a Monument over the Other, tho' otherwise Design'd; and Supposing the Tower to be That of *Babel* Built by *Nemrod*, 'tis Probable the Sepulcher has been likewise His, Done by his Son *Ninus*, for his Father, himself, and their Posterity, in the Rock of a Hill, which was, both before and after 'twas Enclos'd in the Solidity of the Tower, perhaps the Greatest of a Few that are to be Found in the Country thereabouts; as Supposing the Sepulcher to have been so, 'tis Certain the Tower is also *Nemrod's*, because it has been Built before the Sepulcher was Cut out, as Appears manifestly from the Ouverture Made in the First, to Serve as an Avenue Leading to the Entry of the Second. 'Tis again Certain, that the Sepulcher is Done, in the Manner, and to the Dimensions, as Above, for I have Observ'd and Measur'd it; So that it is One of the Same Kind, and of the Same Age, with Others of the Same Manner and Dimensions, which are certainly the Sepulchers in those Countries the Greatest in Length, and consequently of the Greatest Age, for I have Seen all the Different Kinds of Sepulchers upon the Banks both of *Euphrates* and *Tygris*, and Found them to be so; and 'tis very Probable it has been Done for *Nemrod*, being of the Time when he Liv'd, in the Country where he Reign'd, near the Capital City in which he Dwelt and Died, and in the Rock of a Hill that was the Greatest perhaps of any to be Found thereabouts. This is all I can Say directly concerning the Sepulcher, which is Sufficient to Make it Certain that it is One of *Nemrod's*

Nemrod's Time; and Probable that it has been Done for him; and the Tower Appearing manifestly to have been Built before, 'tis likewise Certain it is of the Saine Time, and Probable 'tis That of *Babel* which Nemrod is Said to have Built. As to the Tower directly, 'tis Certain, that there was such a Tower Built by *Nemrod*, in that Country, for the Honour of his Name, and to Serve as a Beacon for the Preserving his People together; that it was made of Brick instead of Stone, and Bitumen instead of Lime, those Materials abounding, and These wanting thereabouts; that it was nigh to the Town of *Babel*, Built by the same Person, in the same Country, for the same Reasons, and of the same Materials; and that the Building of both Town and Tower, was Interrupted by *Nemrod's* Death, and a Confusion Happening among his People there-upon: For not only *Moses* and *Berosus* expressly Say so, but all other Historians and Antiquaries, both Sacred and Profane, make also Mention on't, and Hold it for an Undoubted Truth. 'Tis again Certain, that there is such a Tower, Ancient, to be Seen there Now at this Day; that it is Built of Brick, of Earth hardened with Fire, and Bitumen mixt with Reeds or Straw, likewise Ancient, as Appears by the Composition and Hardness of both these Materials, and by Comparing them with what is Modern; that it is nigh to the Ruins of *Babylon*, originally, *Babel*, (being but Nine Miles distant from it,) which are manifestly of the Same Materials, and have been Built the Same Way; and that the Building on't has been Interrupted, upon some Occasion or other, as Appears by the Difference in its Execution, being upon Different Designs: For not only I have Seen, and Found it to be so, but all other Antiquaries and Travellers, both Christian and Jewish, take also Notice on't, and make the Same Remarks upon it; and tho' its

Execution Seems to have been Begun, Continued, and Compleated, upon One Same Design, to Those who don't Understand the Architecture, or Building, of those High Ancients, and have not Observ'd this Piece of Antiquity so well, as to Perceive the Difference in its Parts, both as to Design and Execution, yet to Those who have, it Appears plainly, that but Two Thirds on't has been Executed upon the First and Original Design, and the Rest upon a Second and Different One, by a Different Person, at a Different Time, in a Different Manner, and for a Different End, and that it has never been Compleated. To which Add, that 'tis Probable enough, thit both Town and Tower of *Babel*, as they were Built by *Nemrod*, might have Continued on Foot, and Entire, Still to this Day, (especially the Last,) considering the Hardness of their Materials, and the Manner of their Building, if no Outward Violence had been Done to them, as has been Done to the First, but not to the Last, of these Antiquities, it being Harder Work to Deface the One, than to Ruin the Other, because of the Difference in their Nature, the One being a Thick and Solid Mass, Built firmly together, the Other but Thin Walls and Empty Houses, Rais'd at a Distance from one another; for we See the Pyramids of *Memphis*, in *Egypt*, (Some of which are not much Later than the Tower of *Babel*,) how Firm and Entire they are still, tho' Built of Stone, which, however Hard it may be, we Find, is not so Durable, by far, as the Brick of the Antients, Made in the Manner that they Understood, Witness the *Grecian* and *Roman* Edifices, or Buildings, in particular, the Mole, or Peer, of *Pozzoli*, in which the Stone Decays and Fails away, the Brick continues Whole and Keeps together, tho' Expos'd not only to the Efforts of the Wind and Weather, but also to the Beating of the Waves of the Sea, for

so Long a Time; and if the Brick of the Antients, Made as they Understood, be much more Durable than Stone, their Cement, or Mortar, especially the Bitumen of the *Babylonians*, is the most Durable of all, insomuch, as neither Time, Wind, Weather, nor any other Accident that's Natural, can ever do it any Harm, and the Great Durableness of the Bitumen of the *Babylonians*, beyond the other Kinds of Cement, or Lime, is the Reason why their Brick likewise is more Durable than That of the other Antients, the Goodness of the One depending of the Nature of the Other, which is a Principal Ingredient in its Composition: So, as no body Doubts that the Ruins of a Town, which we See there Now upon the Banks of the *Euphrates*, are Those of *Babylon*, or *Babel*, which was Built by *Nemrod* and his Successors, 'tis Certain that the Tower hard by, Built of the Same Materials as well as in the Same Way, tho' still on Foot and Entire, is also of the Same Time, and was Built by the Same Persons; especially when we are Assur'd, that there was such a Tower there, at that Time, Built by those Persons, and according to the Description, and Account, we have on't, from *Moses* as well as *Berosus*, and Others, 'tis almost Certain That is it. And This is what I can Say concerning the Tower, which is Sufficient to Make it Certain that it is of *Nemrod's* Time, and Probable 'tis That of *Babel* which he is Said to have Built; and the Sepulcher Appearing manifestly to have been Done after, 'tis likewise Certain it is of the Same Time, and Probable it has been Done for *Nemrod*: So that the Face of those Two Antiquities Prove the Age of one another, the One to have been Done before the Other, and Both to be of the Highest Post-diluvian Times, that is, of the Times immediately after the Flood; and Does so for Certain; but the One's having been Done by *Nemrod*, and the Other for him, is

is only a most Probable Conjecture, which I Raise upon the Ground of what is Certain, in the Manner I have Told : To which Add, the Authority of *Herodotus, Pliny, Josephus, Ptolomy, St. Jerome, Annius, Kircher, Della Valle*, and other Good Historians, Geographers, Antiquaries, and Travellers, both Ancient and Modern, who are all of the Same Mind. I shall Conclude the Account of this Sepulcher with a Description of that Tower, (which is, as it were, its Monument,) as I Saw and Observ'd it, for the Satisfaction of the Curious, and to the End that what I have Said concerning it may be the better Understood; and, to Do it in a Satisfying Order, I shall first Describe it as 'tis really in it Self, that is, according as 'twas anciently Begun upon the First and Original Design, and Continued upon a Second and Different One, and as Both were Executed and Dispos'd, and secondly Give an Account of what Changes and Alterations have Befaln it Since 'twas Built, and are to be Seen in or about it Now at this Day : And first, as to its First and Original Design. 'Tis a Tower exactly Square, that is, having Four Sides, and as many Angles, or Inclinations of the Sides, Equal, in Form of an Obelisk, or Pyramid, that is, a Figure, whose Sides are Equal, and Oblique, or in Ascending from the Base, or Bottom, to the Height, or Top, Incline towards one another, so as to Meet and End in a Point, and whose Angles, or Inclinations, of the Sides, are Acute, or Sharp, that is, Less than Ninety Degrees, or the Fourth Part of the Circumference of a Circle, the Root of the Square, or the Length of one of the Sides, at the Base, being Two Hundred and Forty Three *. Foot, which Quadrupled, or Multiplied

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by

* Note, That the Foot here Meant is, the Ancient Babylonian Foot, which is Equal to a London Foot and Two Inches, as before.

by Four, (there being so many of them;) makes the Circumference, or Way going Round, Nine Hundred and Seventy Two Foot, or a Thousand and Hundred and Thirty Four *London* Foot, that is, Two Hundred and Twenty Six Geometrical Places and Four Foot, or Some more than the Fifth Part of an *English* Mile; the Height Perpendicular, or Straight, likewise Two Hundred and Forty Three Foot, Equal to the Root of the Square, the Height Oblique, or Inclining, Two Hundred and Seventy One Foot and a Half, the Angle, or Inclination, of the Sides, at the Base, Sixty Degrees, or the Sixth Part of the Circumference of a Circle, and the Angle of the Height, or at the Top, Thir-ty Degrees, or the Twelfth Part of a Circle: The Whole being a Mass, or Heap, of Brick and Bitumen-Work, Enclosing a Hill and Rock, in its Solidity, or Thickness, and Amounting to Four Million Se-ven Hundred and Eighty Two Thousand Nine Hundred and Sixty Nine Cube, or Solid, Foot, up-on Fifty Nine Thousand and Forty Nine Square, or Broad, that is, Seven Million Five Hundred and Ninety Five Thousand a Hundred and Fifty Four *London* Cube Foot, upon Eighty Thousand Three Hundred and Seventy Two Square, or, Two Hun-dred and Seventy One Thousand Two Hundred and Fifty Five *English* Tun and a Half, upon Some more than an Acre and Three Quarters. The Exe-cution of that Design is in this Manner: 'Tis Di-vided into Nine Parts, which are, as it were, so many Towers Square, in Form of Parallelopipeds, or Flat Cubes, that is, Figures, whose Sides are Equal, Perpendicular, or Straight, and Parallel to, or Equidistant from, one another, and whose An-gles of the Sides are Right, that is, just Ninety De-grees, or the Fourth Part of the Circumference of a Circle, Rais'd Obeliskwise, or Pyramidically, one above another, the Root of the Square in the

One above Diminishing from That in the Other below by an Equal Number of Foot, which is Twenty Seven, so as to make a Corridor, or Gallery, an Estrade, or Walk, betwixt the Two, upon the Top of the One below, and along the Sides of the Other above, all Around, Thirteen Foot and a Half Broad, the Height of them all being Equal, Twenty Seven Foot, the Same with the Difference between the Roots of the Squares, and Perpendicular, not Oblique, and the Angles of the Sides Right, that is, Ninety Degrees, or the Fourth Part of a Circle ; so that the First and Lowest, upon the Plain, is Two Hundred and Forty Three Foot Square, and Twenty Seven High ; the Second, Two Hundred and Sixteen Foot Square, and High as before ; the Third, a Hundred and Eighty Nine Foot Square ; the Fourth, a Hundred and Sixty Two Foot ; the Fifth, a Hundred and Thirty Five ; the Sixth, a Hundred and Eight ; the Seventh, Eighty One ; the Eighth, Fifty Four ; the Last and Highest, Twenty Seven Foot Square, and the Height being the Same, 'tis an Exact Cube, or Figure having Six Sides, and Eight Angles, all Equal : The Whole being so many Masses of Brick and Bitumen-Work, Enclosing a Hill and Rock in their Solidities, Rais'd Pyramidically one above another, Beginning, in the Plain, with a Square of Two Hundred and Forty Three Foot, Ending, in a Flat, with One of Twenty Seven, the Ninth Part of the Other, and the Difference of Those between the Two, having Eight Corridors, or Estrades, Reigning, or Continuing, all Around, (besides the Plain at the Bottom, and Flat at the Top,) Each Thirteen Foot and a Half Broad, Amounting to the Height likewise of Two Hundred and Forty Three Foot, or Nine Times Twenty Seven, (there being so many of them, and That the Height of Each,) Equal to the Root of the First Square,

Built of Bricks, of Earth Hardened with Fire, Each of which is Nine * Inches Square, and Three Thick, Pos'd, or Laid, beside and above one another, and Bitumen, Mixt with Reeds or Straw, to the Thickness sometimes of Nine Lines, or Three Quarters of an Inch, and sometimes of Thirty Six, or Three Inches, and Disposed Each as Follows: First, there's a Bed of Bitumen, Mixt with Reeds, to the Thickness of Three Inches; then, a Row of so many Bricks as Make up the Square, Pos'd aside one another, likewise Three Inches Thick; next, is another Bed of Bitumen, Mixt with Straw, to the Thickness of Three Quarters of an Inch; then, a Row of Bricks, as before; next, Bitumen, again, with Straw, as before; then, another Row of Bricks; which Bed of Bitumen, with Straw, and Row of Bricks, are Repeated Alternatively, or the One after the Other, Six Times more, so as to Make up in all, from the Base, the Height of Three Foot; then, the Whole, (that is, a Bed of Bitumen Mixt with Reeds, and a Row of Bricks, as before, and Bitumen with Straw, and Bricks, Alternatively, so many Times, as above,) is Repeated Consecutively, or Immediately, Eight Times more, so as to Make up in all, from the Base, Twenty Seven Foot, which is just a Ninth Part of the Perpendicular Height of the Tower. This is a Description of its First and Original Design, with an Account of its Execution, Manner, and Disposition, as 'twas Built by *Nemrod*; who Dying before it was Completed, the Further Execution on't was then Given over, when the Work was Rais'd to the Height of a Hundred and Sixty Two Foot, and just

* Note, That the Inch here Meant is, the Ancient Babylonian Inch, which is Equal to a London Inch and Two Lines; and a Line is the Twelfth Part of an Inch of both Sorts, according to *Cafellus*.

just Six Ninth Parts, or Two Thirds, of the Whole, were Finished; so that it Ended with a Square-Flat of a Hundred and Eight Foot. It Continued so, till the Latter Days of *Ninus Belus*, who after having Cut out the Sepulcher, at the Bottom of the Tower, Continued the Building on't, upon a Second and Different Design; the Description of which is thus: 'Tis a Tower exactly Round, in Form of a Cone, or Round Pyramid, the Diameter, or Thickness, at the Base, being Eighty One Foot, the Circumference, or Way round, Two Hundred and Fifty Four Foot and a Half, the Height Perpendicular likewise Eighty One Foot, Equal to the Diameter, the Height Oblique, Ninety Foot and a Half, and the Angles of the Sides, Equal to Those of the Former Design: The Whole likewise a Mass of Brick and Bitumen-Work; Amounting to a Hundred and Forty Thousand Five Hundred and Eighty Nine Cube Foot, upon Five Thousand Two Hundred and Seven Square. The Execution of this Design is as Follows: 'Tis Divided into Three Parts, which are so many Towers Round, or Cylinders, and Flat, Rais'd Pyramidically, one above another, the Diameter of the One above Diminishing from That of the Other below by Twenty Seven Foot, so as to Make a Corridor, or Estrade, betwixt the Two, all Around, Thirteen Foot and a Half Broad, the Height of them all being likewise Twenty Seven Foot, the Same with the Difference between the Diameters, and Perpendicular, and the Angles of the Sides as Those of the Former; So that the First and Lowest, upon the Square-Flat of a Hundred and Eight Foot, as above, is Eighty One Foot Diameter, and Twenty Seven High; the Second, Fifty Four Foot Diameter, and High as before; the Last and Highest Twenty Seven Foot Diameter, and the Height being the Same, 'tis a Cylinder, or Round Tower,

Cube. The Whole so many Masses, Built of Brick and Bitumen, and Dispos'd Each as before ; with this Difference ; that whereas the Others, of both Designs, are all Solid, and entirely Massive, (except the First and Lowest Mass of the First Design, or of the Whole, that has the Sepulcher Practis'd, or Contriv'd, in its Solidity, after the Execution,) the Second of the Second, or the Eight of the First, or of the Whole, has Practis'd in its Solidity, along with the Execution, a Temple, likewise Round, Twenty Seven Foot Diameter, and the Same in Height, having an Entry, or Door, on the Side towards *Babylon*, Nine Foot Square, and Thirteen Foot and a Half Long, and an Ouverture, or Opening, or, as it were, a Window, in the Top, Round, Nine Foot Diameter, the Floor, both of the Temple and Entry, being Plain, the Sides Perpendicular, and the Roof Arch'd, the Arching Practis'd in the Uppermost Third Part of the Height ; the Whole of Brick and Bitumen as before. This is the Second and Different Design of the Tower, with its Execution, and Disposition, as 'twas Built by *Ninus Belus* ; who likewise Dying before it was Compleated, the Further Execution on't was then again Given over, when *Nemrod* and he together had Rais'd it to the Height of Two Hundred and Sixteen Foot, the First to That of a Hundred and Sixty Two, the Second to That of Fifty Four more, and just Eight Ninth Parts of the Work, or the Whole except One Ninth Part, the Last and Smallest of them all, were Finished, the Six Lower by *Nemrod*, the Two Higher by *Ninus*, and the Compleating on't, tho' it Wanted so little, was never afterwards Thought on more by any of their Sons, or Successors ; so that, being near, but not, Compleated, it Ended with a Round Flat of Fifty Four Foot Diameter, having an Ouverture, or Hole, of Nine Foot, being the Window of the Temple,

Temple, as above, in the Middle, and it Continues so to this Day. As the Tower, so likewise the Temple, is certainly the First and most Ancient Edifice in the World, of that Kind, the First being as *Moses* says, the Grand Design of *Nemrod*, and the Second, according to *Herodotus*, a Particular Design of *Ninus Belus*, in Honour of his Father, who having Cut out a Grot, at the Bottom of the Tower, to be his Burial-Place, after the Building of the Lower Part of the Edifice, Practis'd a Temple, at the Top on't, to Serve as a Place of Worship for him, along with the Building of the Upper Part, tho' both against the Nature of the Edifice, which was Design'd only a Tower, so the Tower, as well as the Temple, has, ever since 'twas Built, Served as a Model, or Pattern, of Edifices of that Kind, for all the other People in the World to Imitate, especially the Temple, which has constantly been Followed by Those of all Religions as well as of all Nations; for not only the *Babylonians*, *Chaldeans*, *Egyptians*, *Grecians*, *Romans*, &c. but also the *Jews*, *Christians*, *Mahumetans*, &c. have always Built their Temples the Same Way, that is, Round, with an Ouverture in the Top; except the *Goths*, who Lov'd rather to Follow the Model of *Noah's Ark*, and the Modern Christians, who Make a Mixture of Both; tho', as to the Ouverture in the Top of the Temple of *Belus*, 'tis a Question among Architects, or Builders, who Understand Antiquities and History, whether 'twas Design'd so by *Ninus* the Builder, or Happened only by the Chance of the Tower's being Left Incomplete, and Wanting the Last Ninth Part, which, according to the First and Original Design of the Edifice, was to Terminate, or End it, and, if so, would have Stop'd, or Covered, that Ouverture; which Question is Hard to Answer. 'Tis commonly Said to have been Design'd so, and to Terminate the Tower,

Tower, which is likewise Said to have been Compleated so, and Design'd no Higher: and *Moses* Seems to be of that Mind, when, in Giving an Account of what Followed upon the Confusion of *Babel*, he expreſly ſays, that the Further Building of the Town was then Given over, but is Silent as to That of the Tower, because, perhaps, he Reckon'd it had been Compleated, having Heard Say ſo in his Time; but, notwithstanding this Appearance of a Great Authority, 'tis Certain, that the Tower has never been Compleated, from the Knowledg of the Design and Execution of the Edifice, which is Obvious and Plain to Those who Understand the Architecture of thofe High Times, and it is Probable, the Ouverture in the Top of the Temple was not Design'd, but Happened ſo by Chance, as above, because of the Previous Design of the Tower, and that there are Some Temples, of the Same Times, ſtill to be Seen, in and about the Ruins of *Babylon*, particularly That of *Ninus Assur* Done by his Wife *Semiramis*, where there is no ſuch Thing, which Makes it yet more Probable, that it was not Design'd, tho' the Greatest Part of the *Babylonian* Temples, of thofe Times, we See, have it, which Renders the Matter again ſomething Doubtful. And this is the Description of that Tower, as 'tis really in it ſelf, that is, as 'twas anciently Begun and Continued, upon Two Different Designs, as Both were Executed and Dispos'd, and as the Whole was Left near, but not, Compleated: As to what Changes and Alterations have Befaln it ſince its Building, and are Now to be Seen in or about it, they are chiefly Owing, to the Injuries of Time, Wind, Weather, and other Natural Accidents, which have Defac'd it ſomewhat on all Four Sides, but especially on the *North* and *West*, where the Force of thofe Accidents is Greatest, and where, for that Reafon, the Maſſ of the Edifice

Edifice is Decayed at the Corners and Edges of the Parts, and the Body of the Bricks Wore away into a Channel, or Hollow, between the Bitumenures, or Beds of Bitumen, which, with the Reeds and Straw Embody'd with them, Continue Firm and Entire, the Brick of these High Antients, especially the *Babylonians*, being much more Durable than any Stone whatsoever, and their Cement, especially the Bitumen, the most Durable of all, and what neither Time, Wind, Weather, nor any other Accident, that's Natural, can Make any Impression upon ; to the Violence of the Hands of Conquering Enemies, especially the *Turks*, who, where-ever they Find a Monument of Antiquity in a Conquered Country, are Sure to Ruine it, if they Can easily, or to Deface it, as much as they are Able, as they have done This a great deal, by Beating down the Corners and Edges of the Parts, and Breaking the Bricks and Bitumenures, from the Bottom, not to the Top, but as High up as they could well Go, on all Sides ; to the Capricious Humour of Some of the People of the Country thereabouts, who have Lov'd to Break into the Solidity of the Building, at Several Places, and to Dig, or Cut out, there, Grots, or Caves, like Cells, or Little Chambers, for themselves, to Retire and Dwell in, when they had a Mind ; and, above all, to the Villany of the Common Sort of Modern Antiquaries, who Live at *Bagdad*, and the other Towns hard by, and make Profession of Shewing the Antiquity to Travellers, and who, to Serve their Turn in Doing so, and in Leading People to the Top, have Practis'd so many Ways, from the Bottom upward on all Sides, by Taking from the Edifice in one Place, and Adding to it in another, by Making of Foot-Steps, and Hand-Grips every where, by Cutting out Grots, or Cells, to Rest in here and there, and by several other such

such like Means, to Render the Going up and down it Safe and Convenient: So that, one Way or another, the Face of the Antiquity is Now very much Chang'd from what it was Anciently, the Lowermost Ninth Part being entirely Hid under Ground, by the Earth and Ruins Grown up Around, the Corners and Edges of the other Parts Flatt'd a great deal, by the Injuries of Time and the Violence of Hands, the Solidity of the Whole Pierc'd and Hollowed, in many Places, by the Same, and the Out-Side on't quite Disfigur'd, by the other Alterations Made in it, insomuch that One must Understand very well the Architecture, or Way of Building, in those Times, to Observe the Difference betwixt its Ancient and Present Appearance, and be at a great deal of Pains to Find it out: And this Great Change in the Face of the Antiquity, is One Reason why almost all our Modern Travellers have been so Ready to Mistake it, and so Unable to Understand it, and have Given Descriptions on't that are so much Confus'd, and so little Satisfactory; but the Principal Reason why a great many Travellers and Antiquaries, both Ancient and Modern, have been so Ready to Mistake, and so Unable to Understand, other Antiquities as well as This, and other Curiosities as well as These, and have Given Descriptions and Accounts of them so Lame and Imperfect, so Confus'd and Dissatisfying, is that, whether they were Gentlemen, who Travell'd and See Things out of Curiosity, or Merchants, who Did it upon the Account of Busines, they have not been, before they Went, sufficiently Instructed and Qualified in the Knowledg of those Arts and Sciences, such as, Geography, History, Languages, Mathematicks, Architecture, Sculpture, Chronology, Religions, Law, &c. nor fitly Endowed with those Faculties, such as a Sharp and Penetrating Sight, Constancy and Patience in Observation,

vation, Gravity and Discretion in Judging, &c. which are absolutely Necessary to Make One Travel and See to any Advantage, those Knowledges being, as it were, so many Lights, Guiding these Faculties to a Right Understanding of Things, without Both, or Either of, Which, a Man may Travel as much as he Will, and See and Hear of as much as he can, and Understand but very little for it all: The Truth of the Relations of those Things Given by Geographers and Historians, whether Ancient or Modern, depends upon the Travellers and Antiquaries, from whom they have Taken them, having been sufficiently Instructed and Qualified with those Arts and Sciences, and fitly Endowed with those Faculties, as above; and as Travellers ought always to be also Antiquaries, so Antiquaries ought constantly to have been likewise Travellers, Instructed and Qualified, and Endowed, as above, but the Greatest Part of them are not so.

There's another Sepulcher, of the Same Kind, that is not Remark'd in History, it not being Known for whom it has been Done: 'Tis to be Seen near Bagdad, in a Plain, upon the *East* Side the *Tygris*, Half a Mile from the Town, towards the *North*, and Three Quarters from the River, towards the *North-East*; being a Grot Double, of Two Ante-Grots, one within another, and Six Sepulchers, Two on each Inner Side, in Each, Cut out of Rock, at the Foot of a Height, under Ground, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. 'Tis Certain there is such a Sepulcher in that Place, for I have Seen it; but for whom it has been done is Uncertain, it being Unknown among Historians and Antiquaries, both Sacred and Others, so I can Make no Conjecture about it. The *Turks* have a Great Veneration for it, as being the Sepulcher of the Prophet *Elias*,

Elias, who, as they Say, was not taken up Alive into Heaven, as the Author of the Books of *Kings* expresly Tells us, but Retir'd only thither, where he Liv'd out the Rest of his Days, and where he Dy'd, and was Buried ; and therefore they have Built a Little Mosque, upon the Top of the Height, which is always Shut, except when they Go in Pilgrimage to Visit it, which they do sometimes with a great Deal of Devotion : The Christians of *Bagdad*, and the *Jews* likewise, have the Same Veneration for the Place, and upon the Same Account, being much of the Same Opinion, with this Difference only; that Elias was Taken up Alive into Heaven, as the Author of the Books of *Kings* Tells us, but Return'd again, and Retir'd thither, as the *Turks* Say ; and therefore they also Go frequently in Pilgrimage to Visit it with the Same Devotion, and Pay Money to have Leave to Enter the Mosque, which the Christians Use as a Chappel, and the *Jews* as a Temple ; but how grossly Wrong they are all, is Obvious and Plain.

There are Two of those Sepulchers, likewise not Remark'd in History, it not being Known for whom they have been Done, to be Seen not far from *Cadessia*, anciently, *Heleh*, likewise in *Chaldea*, in the Plains betwixt the *Euphrates* and *Tygris*; and on the *East* Side of the Middle Canal, or Artificial River, that Runs between these Two Natural Ones, Three Miles from the Town, towards the South, Forty Five from the First River, towards the *North-East*, Seventy Two from the Second, towards the *West*, and Half a Mile from the Canal, towards the *East*, Ninety Miles from *Bagdad*, towards the *North-West*, and a Hundred and Twenty from *Babylon*, towards the *North* : They are Grots Double, of Two Ante-Grots, one within another, Each, and Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Nine, Three

Three on each Side, in the Second, in the One, and Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in the Other ; both Cut out of Rock, at the Bottom of Little Hills, above Ground, hard by one another, both the Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. 'Tis Certain there are such Sepulchers, for I have Seen them ; but for whom they have been Done is very Uncertain, they being altogether Unknown among Historians and Antiquaries, so that I can Say nothing more about them.

There are again Two Sepulchers, of the Same Kind, also Unknown in History, to be Seen hard by *Zabin*, also in *Chaldea*, in the Plains betwixt the *Euphrates* and *Tygris*, and on the *South* Side the Great Canal that Runs between these Two, Three Quarters of a Mile from the Town, towards the *South-East*, Ninety Miles from the First River, towards the *North-East*, a Hundred and Twenty from the Second, towards the *West*, and Half a Mile from the Canal, towards the *South*, a Hundred and Fifty Miles from *Bagdad*, towards the *North-West*, and a Hundred and Thirty from *Mossul*, or *Niniveh*, towards the *South-West*; being Grots Double, of Two Ante-Grots, one within another, Each, and Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Nine, Three on each Side, in the Second, in the One, and Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in the Other ; both Cut out of Rock, at the Foot of Heights, under Ground, not far from one another, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. I have also Seen those Sepulchers, but cannot Guess for whom they have been Done ; they

they are so much Unknown, that I can Say nothing about them.

There's One of those Sepulchers that's commonly Said to have been That of *Ninus Assur*, Nemrod's Grandson, (so Call'd, because he Conquered the Country of *Assur*, the Son of *Sem*, on the other Side the *Tygris*,) Done by his Wife *Semiramis*, for her Husband, her Self, and their Children: 'Tis to be Seen in, but, originally, without, *Babylon*, among the Ruins of that Part of the Town, which was in the Plain, upon the *East* Side the *Euphrates*, Eleven Miles from the River, towards the *North-East*, and Nine from Nemrod's Tower, towards the *West*; being a Grot Double, of Two Ante-Grots, one within another, and Nine Sepulchers, Three on each Inner Side, in Each, Cut out of Rock, at the Bottom of a Hill, above Ground, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, just in the Place, where the Wall about the Town, on that Side the River, was Built, as Appears by the Ruins, and hard by That, where the Principal Gate, Leading towards the Tower, has been, so that the Hill with the Sepulcher has, Originally, been without the Town, at a Small Distance from it, and, afterwards, Taken in, in the Enclosure, as a Part of the Wall, like the *Pyramid*, or Sepulcher, of *Cestius at Rome*: There is likewise, in the Same Hill, just over the Sepulcher, a Temple, having an Entry, as the Sepulcher has, on the Side towards the Town, likewise Cut out of Rock, in the Middle of the Hill, both the Temple and its Entry, in the Same Manner, and to the Same Dimensions, as That of *Belus* in the Tower, except that it has no Ouverture in the Top on't, which is also Said to have been the Temple of *Ninus*, Done for him by his Wife; and what Remains of the Rock, above the Temple, in the Same Hill, is Dif-

Discovered, or Clear'd, from the Earth, to the Top, and Cut out into a Bust, or Statue of a Head and Shoulders, Colossal, or much Bigger than the Natural, being Twenty Seven Foot Broad, at the Base, between the Shoulders, and the Same in Height, from Thence to the Crown of the Head, Looking towards the Town, and Representing, at a Due Distance, (that is, at the Distance of the Breadth of the *Pomerium*, or Empty Space, within the Wall, which has been about Fifteen Hundred Foot,) the Head and Shoulders of a Man, also Said to be the Bust of *Ninus*; the Whole both Design'd and Executed by *Semiramis* for the Honour and Glory of Her Husband. 'Tis Certain there is such a Sepulcher, with such a Temple and Bust over it, in that Place, for I have Seen them all, the Two Last being, as it were, a Monument over the First, and Design'd so; and 'tis not Improbable they have been Done for *Ninus Assur* by his Wife *Semiramis*, since *Berosus*, *Herodotus*, *Diodorus Siculus*, *Justin*, and all the other Ancient both Historians and Antiquaries, do Say, that that *Ninus* Dy'd, and was Buried in *Babylon*, and that his Wife *Semiramis*, Succeeding to him in the Government, because of the Minority of her Son *Ninus*, Caus'd a Magnificent Sepulcher to be Done for her Husband, her Self, and their Family, near the Principal Gate of the Town, a Temple to be Built for him, hard by the Sepulcher, and a Hill, Named, *Bagyston*, not far from Thence, to be Cut out into a Statue in Resemblance of him; and all those Three Things, a Sepulcher, a Temple, and the Resemblance of a Man, being there together in that Hill, so Plac'd, just where the Wall was, and where the Principal Gate has been, it being the Greatest Hill of any to be Found thereabouts, and no such Things being to be Seen together anywhere else in or about those Ruins, 'tis Probable These are They. The Bust is certainly the First and

most Ancient Piece of Sculpture in the World, of that Kind, and has been admirably, tho' roughly, Done, considering the Time, being when Arts were but Beginning to be Understood ; but the Face of This, as well as other Antiquities, is now very much Chang'd from what it was. Anciently, by the Injuries of Time, Wind, and Weather, and especially by the Violence of Hands, particularly the Turks, who have Beat off the Ears on't, Flatted the Nose; and by Throwing Stones, and Shooting, at it, as at a Mark, Disfigur'd it in several other Places. However, the Original Beauty and Excellency of the Work; is still well enough to be Discover'd and Seen, by Those who Understand Things of that Kind, and who Look upon it at the Due Distance, which is, as I have Said, the Breadth of the *Pomerium*, within the Wall, and That has been, as Appears by the Ruins, about Fifteen Hundred Foot ; for if One Looks upon it Nigher, it does not Seem to be any Other than a Rugged Piece of Rock, Irregular, of no Use, and consequently not Remarkable : And This is, perhaps, the Reason why, all our Modern Travellers and Antiquaries, who have Pass'd that Way, have Taken no Notice of that Curious Piece of Antiquity, (for I don't Find that any of them makes Mention on't ;) they have Seen it, and Look'd upon it, but not at the Due Distance, so that, tho' their Eyes have been upon it, yet, in effect, they have not Seen it, and, consequently, not Remark'd it : By which it Appears again, how Necessary it is for Travellers and Antiquaries, before they Go to Travel and See Things, to be Instructed and Qualified with those Arts and Sciences, and Endowed with those Faculties, as above ; for, without them, they can never Do it to Advantage.

There's another Sepulcher, of the same Kind, not Remark'd in History, it not being Known for whom it has been Done, to be Seen not far from

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Niniveh, overagainst Mossul, in a Plain, upon the East Side the Tygris, Two Miles from the Ruins, towards the North-West, Half a Mile from the Town, towards the South-East, and a Quarter from the River, towards the East : 'Tis a Grot Double, of Two Ante-Grots, one within another, and Nine Sepulchers, Three on each Inner Side, in Each, Cut out of Rock, at the Foot of a Height, under Ground, both the Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. That there is such a Sepulcher, is Certain, for I have Seen it ; but for whom it has been Done, is Uncertain, it being Unknown among Historians and Antiquaries, so that I can Make no Conjecture about it.

There are a great many other Sepulchers, of the Same Kind, both Single and Double, both above and under Ground, that I have Seen among the Mountains of Armenia, in the Plains of Mesopotamia, and the other Places I have Mention'd ; but because the Greatest Part of them are not Remark'd in History, so far as I Know, nor Taken Notice of by any Historian or Antiquary, either Sacred or Profane, it not being Known for whom they have been Done, I Can Give no Further Account of them ; and the Others, which are Remark'd, being not Considerable, I Will Say no more about them : Besides, tho' they were all Known, 'twould not be Needful to Insist longer upon them, because they are all Like unto Those I have already Describ'd.

THE Third, and next Ancient Sepulchers in the World, are Some of Those that are to be Seen among the Mountains of Syria, the Hills of Palestine, the Deserts of Arabia, upon the Banks of the Euphrates and Jordan, the Coasts of the Mediterranean and Red Seas; and the Valleys about Damascus and Jerusalem : They are Grots, Some Single and Some Double,

ble, Cut out of Rock, there being Enough on't in those Places, in the Mountains or Hills, and in the Valleys or Plains, Some above, and Some under Ground, the Sepulchers, or Small Grots, to the Regular and Certain Dimensions of, Seven Foot Long, Six Foot Broad, and Six Foot High, their Doors, or Entries, Cut out the Same Way, and upon the Same Level, to Those of, Three Foot and a Half Long, Three Foot Broad, and Three Foot High, the Dimensions of the Entries, being just the Half of Those of the Sepulchers; the Greater Grots, or Ante-Grots, or Ante-Chambers, to the Sepulchers, in the Double Ones, with their Doors, are likewise Cut out the Same Way, and upon the Same, or a Different, Level, according as the Ground would Allow, but their Dimensions are not Remarkable and Uncertain, being sometimes Square, and sometimes Oblong, sometimes More, and sometimes Less. Within the Sepulchers, on the Right as One Enters, there's constantly a Levée, or Bank, like a Table, or Seat, Occupying the Whole Length of the Sepulcher, that is, Seven Foot, the Half of the Breadth, that is Three, and being a Foot and a Half High, not Artificial, of Stone-Work, but Natural, being so much of Rock Uncut out, Design'd as a Couch, or Bed, for the Dead Body to be Laid on; and as This is always on the Right as One Enters, Occupying the One Half of the Breadth of the Sepulcher, so the Entry, or Door, it self, is constantly on the Left on't, Taking up the other Half: There is likewise a Levée, or Bank, of the same Kind, in the Ante-Grots, or Ante-Chambers, of the Double Sepulchers, that Reigns, or Continues, around them on all Sides, as 'tis commonly in the Great Grots for the Living, but its Dimensions are likewise Uncertain, being sometimes Less, and sometimes More, in Proportion to Those of the Ante-Grot; and as This Reigns around on all Sides

Sides of these Ante-Grots, so their Entry is commonly in the Middle of the Outer Side, towards the Field, of Dimensions likewise Uncertain, in Proportion to Those of the Ante-Grot, whereas on the Inner Sides, towards the Mountain or Hill, the Valley or Plain, are the Doors of the Sepulchers Running off from Thence. And all those Grots, whether Single or Double, whether Sepulchers, Ante-Chambers, or Entries, are Cut out of Rock, by the Stroke of a Chizzel, or some such Iron-Instrument, upon the Same, or a Different Level, with one another, or with the Field, so as always to have their Floor Plain, their Sides Perpendicular, and their Roof Arch'd, the Arching being Practis'd, or Contriv'd, in the Uppermost Third Part of the Height; the Whole roughly and unevenly Done, and not Accompany'd with Monuments over them, that Invention not being as yet Known, in those Countries, when those Sepulchers were Made: Except the Doors of the Sepulchers, which are somewhat Smoother and more Even than the Rest, and not Arch'd above, but Square every way, so as to be Capable of having been Shut up with Stones, of Dimensions Equal to Theirs, Some of which Stones are still to be Seen hard by; but the Entries to the Ante-Grots are so very Rough, and also so Irregular, both in Dimension and Disposition, that I did not Observe they had ever been Shut up.

These are certainly the Sepulchers in the World the next Great in Length to Those I Describ'd last, and consequently of the next Great Age. They are chiefly to be Met with in the Places I have Mention'd, which are in Different Countries, at a Good Distance from one another; where are also several other Sepulchers, but of Different Kinds, being Some better, and Some worse, Done, and consequently, of Different Times, when Arts have been better, or worse, Understood; whereas Those I have

just now Describ'd, tho' in Different Places, are constantly, where-ever they be, of the Same Kind, the Manner and Disposition as well as the Figure and Dimension of them the Same, and Seem to have been Done by Hands that, tho' in Different Countries, and on Different Occasions, at a Good Distance from one another, always Wrought the same Way, which is indeed Rough and Plain, Crying out the Rudeness and Simplicity of the Workmen, and consequently, they Appear to be all of the Same Time, when Arts have still been but Beginning to be Understood; and as, for the Reasons I have Given, I am of Opinion, that Those I Describ'd last are the First and most Ancient of the Postdiluvian Times, or the Times after the Flood, so These I have Describ'd just now, I Reckon to be the Second, and the next Ancient, of those Same Times.

There's One of them that's Said to have been the Sepulcher of *Tharrah*, *Abraham's Father*: 'Tis to be Seen near *Charres*, Anciently, *Charan*, or *Haran*, in *Mesopotamia*, in a Valley, upon the *East* Side the *Euphrates*, and the *West* of the *Alchabour*, Anciently, *Araxis*, Three Miles from the Town, towards the *South*, Forty Five from the First River, towards the *North-East*, and a Mile and a Half from the Second, towards the *West*; being a Grot Single, or One Small Grot, for One Single Person, Cut out of Rock, at the Bottom of a Hill, above Ground, both the Sepulcher and its Entry, in the Manner, and to the Dimensions, as Above, hard by the Place, where 'tis likewise Said, that *Tharrah* Dwelt, with his Family, in the Fields, till his One Son *Abraham* Came away and Left him, after which, he and his Other Son *Nachor* went into the Town of *Charan*, where, as *Moses* Tells us, he Liv'd the Rest of his Days, and, according to St. *Epiphane*, Followed his Trade of Sculpture, or Making of Images, till he Dy'd; for *Suidas* Reports, That he was

was not only a Sculptor, or Image-Maker, by Trade, but One of the Principal Inventors of that Art, and that he was Employ'd, among the *Chaldeans* and *Babylonians*, to Make those Images that were the Objects of their Idolatry; the Jewish Rabbins Say further, That he Made the very First Image that ever was Idoliz'd, that is, the Statue of *Ninus Belus*, which his Son, *Ninus Assur*, according to *Berosus* and *Herodotus*, Caus'd to be Erected for him, after his Death, in the Middle of *Babylon*, with the Priviledg Annex'd, of being a Sanctuary, or Place of Safety, to all Those who should Run to it, which Drew the People into the Custom of Worshipping it, and Other Images that had the Like Priviledges: If so, 'tis Probable, *Tharab* has likewise Made, among Others; the Bust of *Ninus Assur*, Done by Order of his Wife *Semiramis*, over his Temple and Sepulcher, which I have Seen, and Describ'd above; that his Son *Abraham* was Careful to Bring him along with him, out from among the *Chaldeans*, that he might no longer Subserve to their Idolatrous Practices; that he Brought him as far as *Charan*; and that neither he, nor his other Son *Nachor*, would Come any further, lest, perhaps, they should Lose by it the Benefit of their Trade: The Author of the Book of *Joshua* Seems to be of that Mind, when he Talks so much of *Tharab's* having Dwelt on the other Side the *Euphrates*, and been Employ'd in the Service of other Gods; but *Moses* Says exprely, that he Dy'd, at *Charan*, before his Son *Abraham* Came from Thence. 'Tis Certain there is Such a Sepulcher in that Place, for I have Seen it; and 'tis not Improbable it has been Done for *Tharab*, since *Moses*, and other Sacred Writers, Say, that he Liv'd, and Dy'd, there, where his Posterity, by his Son *Nachor*, Continued Settled for a Long Time after.

There's Another that's Said to have been the Sepulcher of *Melchisedec*, King, Priest, and Pro-

phet, of Salem, to be Seen near the Ruins of that Town, in Palestine, in a Plain, upon the West Side the Jordan, below the Sea, or Lake, of Galilee, or Tiberias, and at the Beginning of the Royal, or Illustrious, Valley, a Quarter of a Mile from the Ruins, towards the East, Half a Mile from the River, towards the South-West, Twelve Miles from the Sea, towards the South, and just as One Enters the Valley, on the North, Six Miles from Bethsan, or Scytopolis, towards the South-East, Twenty Four from Tiberias, originally, Genesareth, towards the Same, Thirty from Sebasta, or Samaria, towards the North-East, Thirty Eight from Naplouse, or Neapolis, originally, Sichem, towards the Same, Fifty from Nazareth, towards the East, and Sixty Five from Jerusalem, towards the North: 'Tis a Grot Single, Cut out of Rock, at the Bottom of a Hill, above Ground, both the Sepulcher and Entry, in the Manner, and to the Dimensions, as Above, hard by the Place, where 'tis likewise Said, that Melchisedech met Abraham, with Bread and Wine, and Bless'd him, Receiving the Tithes of all he had, nigh to That, where, they Say, Naaman, the Syrian, Wash'd himself in the Jordan, to be Cleansed of his Leprosy, by the Prophet Elisha's Order, and not far from the Wood of Bethsan, where, according to Josephus, Thirteen Thousand Jews were Treacherously Slain by Those of that Town, and the Valley of Jezrael, where the Sacred Historians Make Mention of Several Bloody Battles that have been Fought. 'Tis Certain there is such a Sepulcher, for I have Seen it; and 'tis Probable enough it has been Done for Melchisedech, since Moses Says expressly that he Lived and Reigned there. I Know very well, that 'tis a Great Question among Historians, Antiquaries, and Divines, both Ancient and Modern, and among the Christian Fathers as well as the Jewish Rabbins, who Melchisedech was, whether a Man or an Angel, whether

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Sem, the Son of Noah, or Another, of some other Family, and truly 'tis so Doubtful that I cannot Determine it; for no body Mentioning him but Moses, and he Doing it in such an Obscure Way, I can Make no Conjecture about him. 'Tis likewise a Great Question among Geographers, Antiquaries, and Travellers, where that Town of *Salem*, in which *Melchisedech* Dwelt, was, whether in the Royal, or Illustrious, Valley, as above, or in the Valley of *Raphaim*, not far from *Jerusalem*, towards the *West*, or in the Royal, or King's, Valley, or of *Jehosaphat*, hard by it, towards the *North* and *East*, or in the Valley of *Moriah*, or of *Sion*, where, according to *Josephus*, that Town was first Built; to which I can Give some Answer. 'Tis Certain, from Moses, that it was in the Valley of the Plain, which was then, in his Time, Call'd, the Royal, from *Melchisedech*, whose Kingdom lay in it, and afterwards, the Illustrious, Valley, because it was the Pleasanteſt and most Fruitful in the Whole Country: By the Plain nothing can be Meant but That, which Reigns, or Continues, all along, from the Sea of *Galilee*, to That of *Sodom*, or the Dead Sea, on both Sides the *Jordan*, but mostly on the *West*, which, in its Different Parts, had Different Names, Taken from the Different Persons and Places that Happen'd to be in it, but the Whole together was constantly Call'd, by Way of Distinction, the Plain, because 'tis the only One, in *Paleſtine*, of any Note, whether as to Largeſeſs, Pleaſure, Fertility, or otherwise; and consequently, the Royal, or Illustrious, Valley, with *Melchisedech*'s Kingdom, and Town, of *Salem*, Mentioned by Moses, must certainly have been in it, as above. 'Tis Certain, again, from Moses, that it was in Abraham's Way, as he Return'd home, with his Brother *Lot*, from the Defeat of the Four Kings near *Damascus*, thorough the

the Country of *Sichem*, or of *Samaria*, towards *Sodom* and *Hebron*, where his Brother and he then Dwelt; consequently, 'tis Probable, it has been in the Plain, as above, upon the Banks of the *Jordan*, that River Running, in its Full Length, directly along that Way. 'Tis again Certain, both from *Moses* and the other Sacred Writers, that it was not in the Valley of *Raphaim*; for tho' there be the Ruins of a Town, Nam'd, *Salem*, there, yet that Valley is never Call'd Royal, or Illustrious, nor is it a Valley in the Plain, nor does it Ly directly in *Abraham's* Way, from *Damascus* towards *Sodom* and *Hebron*. 'Tis Certain, again, from the Same, that it was not, neither in the Valley of *Jehosaphat*, nor in That of *Moriah*, or *Sion*; for tho' there has been a Town, as *Josephus* Thinks, Named, *Salem*, thereabouts, which is Uncertain, and tho' both these Valleys be Call'd, Royal, or of Kings, yet they were not so in *Moses*'s Time, nor till the Days of *David* and *Jehosaphat*, from whom only they were so Call'd, nor are they Valleys in the Plain, nor do they Ly directly in *Abraham's* Way home. To which Add, the Authority of St. *Jerome*, who Makes it Appear plainly, both from those Sacred Writers, and from the Best of the Jewish Rabbins, that the Royal, or Illustrious, Valley, with *Melchisedech's* Kingdom and Town of *Salem*, could be no where but in the Plain, as above, upon the Sides of the *Jordan*, in the Country of the *Schemites*, or the *Samaritans*, near *Bethsan*, where, not only his Sepulcher hard by, but also the Vestiges, or Marks, of his Palace, among the Ruins of the Town, are to be Seen Still to this Day. Notwithstanding all which, *Josephus* is of another Mind, and will have *Salem* to have been somewhere about *Jerusalem*; but as he can Give no Reason for Saying so, except the Analogy, or Resemblance, between those Two Names, which is not Enough against

against the Authority of *Moses*, and the other Sacred Writers, especially when it may be sufficiently Explain'd, and the Difference betwixt them Made out, another Way, so neither can he Condescend upon a Particular Place for it, Reckoning sometimes that it has been in the Valley of *Raphaim*, sometimes in That of *Jehosophat*, and sometimes in That of *Moriah*, or *Sion*: Which is another Instance of his Simplicity and Ignorance, in the Point of Travels and Antiquity, or perhaps, of a Humour and Inclination he had to Say any Thing of his Own that Way, rather than Agree with Others, tho' of the Best and Greatest Authority, for I can't Comprehend what else should Make him so Ready, to Contradict *Moses* and the Prophets so often as he does, in Things that are most Obvious and Plain; and if so, I can Say this for him, to my Certain Knowledg, that, in my Life, I never Knew an Author of that Kind, who has had so much of that Humour, and been so Unlucky in it that Way, as he, tho' commonly he is Reputed otherwise; and 'tis so much the more to be Wonder'd at, because of the Time, Place, Persons, and the other Occasions, he had to Know those Things, better than Others of his Own, or the After-Ages. St. *Jerome* Liv'd a Long Time after, was a Monk, or Hermite, always Shut up in a Grot, or Cell, and yet Made an Admirable Progress in the Knowledg of the History and Antiquities of those Countries, especially as to Holy Things, by Reading the Holy Scriptures, and by Comparing what is Said there with the Things themselves upon the Places where they were, so as to Excell, in that Knowledg, as I Think, all Others, whether of his Own, Before, or After-Times, except *Moses* alone: And I must Take this Occasion to Own, that what I Know of those Things, is chiefly Owing to his Excellent Method, of Reading the Holy Scriptures, especially Those of

60. *An Account of the SEPULCHERS*

of *Moses*, and other Books, especially his Works, and Comparing them with the Things themselves upon the Places where they are, which I Found so much the Easier, because he had Done so before me, and I had the Advantage of his most Learned and Judicious Remarks, as well as of his Excellent Way. If this Sepulcher, which is Said to be *Melchisedech's*, has been truly His, as is Probable enough, from the Account I have Given on't, 'tis likewise Probable, that he has been a Man, and not an Angel, of some other Family, and not *Sem*, because his Sepulcher is of a Kind Different from That of Those of *Noah's* other Sons, which are constantly of the Same Kind, as I Said before.

There's again Another that's commonly Said, among the *Turks*, and also among Some of the *Christians* and *Jews*, to have been the Sepulcher of *Moses*, the Great Prophet, or Law-Giver, Captain, or Leader, of the *Israelites*, to be Seen not far from the Ruins of *Beth-Phogor*, (as they are Call'd,) likewise in *Palestine*, in a Valley, upon the *East* Side the *Jordan*, being a Part of the Royal, or Illustrious, Valley, on the other Side that River, above the Sea, or Lake, of *Sodom*, or the *Dead Sea*, Three Miles from the Ruins, towards the *West*, Five from the River, towards the *North-East*, and Sixteen from the Sea, towards the *North*, Eighteen from *Jericho*, towards the *North-East*, Thirty from *Naplouse*, or from *Samaria*, towards the *South-East*, and Thirty Five from *Jerusalem*, towards the *East*; being a Grot Single, Cut out of Rock, at the Foot of a Height, under Ground, both Sepulcher and Entry, in the Manner, and to the Dimensions, as Above, hard by the Place, where 'tis also Said the *Israelites*, under the Conduit of *Moses*, Made their Last Encampment, on that Side the *Jordan*, near That where, under *Joshua*, 'tis Said they Pass'd thorough the River, (as the Prophets *Elias* and *Elisha* did afterwards,) which is there One Hundred Foot Broad,

Broad, and Twenty Five Foot Deep, at Least, and not far from the Bottom of the Mountain *Pheſya*, from the Top of which *Moses* View'd the Land of Promise, and Died soon after. That there is such a Sepulcher there, is Certain, for I have Seen it ; and 'tis likewise Certain, that *Moses* Dy'd, and was Buried thereabouts ; but where, is most Uncertain, and as I Believe, quite Unknown : For, on the One Hand, the Author of the Last Chapter of the Book of *Deuteronomy* expressly Says, that *Moses* Dy'd there, by the Appointment of God, who, by his Angels, Bury'd him thereabouts, in the Valley, in the Country of *Moab*, overagainst *Beth-Phogor*, and that no Body Knew his Sepulcher Then ; St. *Jude* the Apostle seems to Say, that it was not Known even in his Time ; and which way it Comes to be Known Now, I can't Comprehend : All that the *Turks*, and Others, who Believe This to be it, have to Say, on the other Hand, to Make it Good, is only a Conjecture ; that as 'tis Certain *Moses* Dy'd, and was Buried thereabouts, so 'tis Probable This is his Sepulcher, and that it was Kept up so long as a Secret, only because the *Israelites* were a People Inclin'd to Idolatry, and to Prevent their being Guilty of that Sin, (as probably they would have been, had they Known it,) towards a Person, who had Done so well, and Deserv'd so greatly of them ; which being only a Conjecture, and Rais'd upon no Good Ground, is consequently not much to be Regarded, especially when Ballanc'd with the Authorities on the other Side, which are unquestionably Good and True.

There are Three of those Sepulchers that are not Remark'd in History, so that it is not Known for whom they have been Done : They are to be Seen near *Aleppo*, anciently, *Hierapolis*, and Originally, *Berea*, according to *Bellonius*, in *Syria*, in the Valleys, upon the West Side the *Cosick*, anciently, *Singa*, a Mile

Mile and a Half from the Town, towards the *West*, and Three Quarters of a Mile from the River, towards the *North-West*, Sixty Miles from the Mediterranean, towards the *East*, Eighty from the *Euphrates*, towards the *West*, and Two Hundred from *Damascus*, towards the *North*; being Grots Double, or Greater Grots, for a Family of Persons, of One Ante-Grot, or Ante-Chamber, Each, and Three Small Grots, or Sepulchers, One on each Inner Side, in One, Six, Two on each Inner Side, in Another, and Nine, Three on each Side, in the Third, all Cut out of Rock, at the Bottom of Hills, above Ground, hard by one another, both the Sepulchres and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. 'Tis Certain there are such Sepulchres in that Place, for I have Seen Two of them; and as for the Third, which I have not Seen, it being within the Enclosure of a Place of Great Devotion among the *Turks*, where 'tis not Permitted to Christians to Enter, I have a Certain Account on't, from a *Turkish* Antiquary, whom I Hir'd expressly to Go in, to Observe and Measure it for me; but for whom they have been Done is very Uncertain, they being altogether Unknown among Historians and Antiquaries, both Sacred and Others, So that I can Make no Conjecture about them. The *Turks* have a Great Veneration for One of them, as I have Said, as having been the Dwelling Place of the *Mahumetan* Prophet *Haly*, the Place of Martyrdom of *Hassen*, Another of their Prophets, and the Burial-Place of *Skeik Mahaffin*, a Third of the same Religion, and have Built over it a Mosque, or *Turkish* Temple, to which they Go in Pilgrimage with a great deal of Devotion, and won't Allow Christians to Come near it, not for any Money; and the *Persians*, when they were there, Believ'd it to be such a Holy Place, upon the Account of their Great Prophet *Haly's*

Haly's having Dwelt in it, that they not only had a Moïque, of their own Sort, Built over it, but likewise, for the Sake on't, Enclosed the whole Hill, at the Bottom of which it is, with a Strong Wall of Stone, after the Manner of a Castle-Wall, a Good Part of which is Still on Foot to be Seen: Whether those *Mahometans* are Right or Wrong, in the Knowledg of the Antiquities of their own Religion, I cannot Judg, not being enough Acquainted with their Histories, which, because of their being almost all Writ in the Ancient *Arabick*, still Manuscripts, never as yet Printed, and strictly Kept up from the Sight of Thosè of other Religions, whom they Reckon Infidels, especially from the Christians, whom they Dread most, are very much Unknown, not only to us, but even unto themselves.

There are other Three, likewise not Remark'd in History, it not being Known for whom they have been Done, to be Seen not far from *Antachia*, anciently, *Antioch*, and, originally, *Rebbutha*, according to *Strabo*, likewise in *Syria*, in the Valleys, upon the *East* Side the *Affy*, anciently, *Orontes*, Three Miles from the Town, twards the *East*, and Five from the River, towards the *North-East*, Thirty Six from the *Mediterranean*, towards the *East*, a Hundred and Fifty from the *Euphrates*, towards the *West*, and a Hundred and Twenty Four from *Damascus*, towards the *North*: They are Grots Double, of one Ante-Grot, Each, and Three Sepulchers, One on each Inner Side, in One, Six, Two on each Inner Side, in Another, and Nine, Three on each Side, in the Third; all Cut out of Rock, at the Bottom of Hills, above Ground, hard by one another, both the Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. 'Tis Certain there are such Sepulchers, for I have Seen them; but being altogether

altogether Unknown among Historians and Antiquaries, 'tis Uncertain for whom they have been Done, so that I can Say nothing more about them. The Greek Christians have a Great Veneration for One of them, as having been the Dwelling Place of *St. John Chrysostom*, for some Time, and 'tis Probable, they are not Mistaken, since Himself, as well as Others, Says expresly, That he was Born and Bred there.

There are again other Three, also Unknown in History, near the Ruins of *Fayd*, anciently, *Adriano-polis*, and *Palmyra*, and, originally, *Thadmor* in the Wilderness, as 'tis Said, Built by King *Salomon*, also in *Syria*, in the Plains, upon the *East* Side a Canal, or Artificial River, that Run thorough the Town, Half a Mile from the Ruins, towards the *East*, a Mile and a Half from the Canal, towards the *South-East*, Thirty Miles from the *Euphrates*, towards the *South-West*, a Hundred and Seventy from *Damascus*, towards the *North-East*, and Two Hundred and Fifty from the *Mediterranean*, toward the *East*; being Grots Double, of one Ante-Grot, Each, and Three Sepulchers, One on each Inner Side, in One, Six, Two on each Inner Side, in Another, and Nine, Three on each Side, in the Third, all Cut out of Rock, at the Foot of Heights, under Ground, hard by one another, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above. That there are such Sepulchers there, is Certain, for I have Seen them; but for whom they have been Done is Uncertain, nor can I Guess any thing about them, if it be not, that they are of the Same Time with the Building of the Town, near the Ruins of which they are; for they Seem to be the Work of Jewish, and not of Gentile Hands; and I Reckon so from the Difference that I have Observ'd between these Two.

There

There are Seven, of the Same Kind, that are commonly Said, in the General, to have been the Sepulchers of the Chief Men among the *Israelites*, who Dy'd in the Deserts, during their Forty Years Wandering betwixt *Egypt* and the *Land of Promise*, but otherwise, in Particular, not Remark'd, it not being Known, particularly, for whom they have been Done: They are to be Seen near *Horeb* and *Sinai*, in *Arabia*, in the Valleys, upon the *North Side* these Mountains, Three Miles from the Foot of them, towards the *North-West*, Fifty Five from the *Red Sea*, towards the *North-East*, a Hundred and Eighteen from the *Mediterranean*, towards the *South-East*, Sixty Five from *Herat*, anciently, *Petra*, and *Duma*, or *Iduma*, *Dom*, or *Edom*, and originally, *Hor*, according to *Moses*, towards the *South*, and a Hundred and Thirty from *Jerusalem*, towards the *Same*; being Grots Double, of Two Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in Each Ante-Grot, in One, Three, Sepulchers, One on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in Another, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Three, One on each Side, in the Second, in a Third, Six Sepulchers, Two on each Inner Side, in Each Ante-Grot, in the Fourth, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Nine, Three on each Side, in the Second, in the Fifth, Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in the Sixth, and Nine Sepulchers, Three on each Inner Side, in Each Ante-Grot, in the Seventh; all Cut out of Rock, at the Bottom of Hills, above Ground, hard by one another, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, nigh to the Place, where 'tis also

Said the *Israélites* Camp was, During almost a Year that they Stay'd about *Sinai* and *Horeb*, and not far from That, where 'tis Said the Battle was Fought, betwixt them, under the Command of *Joshua*, and the *Amalekites*, who, by the Prayers of *Moses*, Looking on from the Top of *Horeb*, were entirely Routed, and Put to Flight. 'Tis Certain there are such Sepulchers in that Place, for I have Seen them; and 'tis not Improbable, in the General, that they have been Done for Some of the Chief among the *Israélites*, who Dy'd there, since 'tis Plain, from the Sight of them, that they are the Works of those Hands, and of that Time, and we are Assur'd from *Moses*, and the other Holy Writers, that they Stay'd so long thereabouts; but for whom they have been Done, in Particular, is quite Unknown, and no body can Raise any Conjecture about them, because *Moses*, whó is the the most Ancient Historian of that People, and the Only One of those Times, is altogether Silent, as to their Particular both Deaths and Burials, so long as he Gives an Account of their being there, except Those of Malefactors, who Suffer'd Death for their Crimes, and were Buried accordingly, being Thrown into the Earth, or Covered with Stones, any where without the Camp, and without any further Ceremony.

There are other Seven, likewise Said, in the General, to have been the Sepulchers of the Chief Men among the *Israélites*, who Dy'd, during their Wandering in the Deserts, but otherwise, in Particular, not Remark'd, to be Seen not far from *Horeb* and *Sinai*, on the Road towards *Herat*, and *Jerusalem*, likewise in *Arabia*, in the Valleys, upon the North Side these Mountains, Thirty Miles from the Foot of them, towards the *North-West*, Forty from the First of these Towns, towards the *South-West*, and Sixty from the Second, towards t.e

the South, Seventy Five from the Red Sea, towards the North-East, and Eighty Eight from the Mediterranean, towards the South-East: They are Grots Double, of Two Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in Each Ante-Grot, in One, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in Another, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Three, One on each Side, in the Second, in a Third, Six Sepulchers, Two on each Inner Side, in Each Ante-Grot, in the Fourth, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Nine, Three on each Side, in the Second, in the Fifth, Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Secord, in the Sixth, and Nine Sepulchers, Three on each Inner Side, in Each Ante-Grot, in the Seventh; all Cut out of Rock, at the Bottom of Hills, Said to have been Those of the *Amorites*, (being indeed a Branch of *Horeb* and *Sinai*,) above Ground, hard by one another, both the Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, nigh to the Place, where 'tis also Said the *Israelites* Camp was, after they had Travelled Three Days from *Sinai* and *Horeb*, and where Many of them Dy'd of a Surfeit and Vomiting, with which they were Taken, upon their Eating *Quails* too Greedily, and Glutting themselves with the Meat of them, when they had Wanted Meat for a Long Time, and Lusted Greedily after it, for which Reason, these Sepulchers are, by the Antients as well as the Moderns, commonly Call'd, the Burial-Places of Lust, or the Graves of Concubiscence, and Reckoned to be the very Same that *Moses* Mentions, and Calls so. That there are Such Sepulchers there, is Certain, for I have Seen

them; and that they are the Same with Those Mentioned by *Moses*, and Call'd by him, the Burial-Places of Lust, or, Graves of Concupiscence, is Very Probable, since they are manifestly Works of those Hands, and of that Time, and we are Assur'd that Such were Done then by the *Israelites* there, upon that Occasion, and so Nam'd, forthat Reason, and they being the only Sepulchers, of that Kind, that are together in so Great a Number thereabouts, 'tis almost Certain These are They.

There are again other Seven, that are also Said to have been the Sepulchers of the Chief among the *Israelites*, who Dy'd in the Deserts, near the Vestiges, or Marks, of a Town, at present, Unknown, anciently, *Cades-Barnée*, and, originally, *Kades*, according to *Moses*, also in *Arabia*, not far from *Herat*, and also on the Road from *Horeb* and *Sinai* to *Jerusalem*, in the Plains, upon the *West* Side these Vestiges, and of that Town, a Mile and a Half from the First, towards the *South-West*, and Three Miles from the Second, towards the *Same*, Sixty Five from *Sinai*, towards the *North*, the *Same* from *Jerusalem*, towards the *South*, a Hundred and Ten from the *Red Sea*, towards the *North-East*, and Fifty Five from the *Mediterranean*, towards the *South-East*; being Grots Double, of Two Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in Each Ante-Grot, in One, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in Another, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Three, One on each Side, in the Second, in a Third, Six Sepulchers, Two on each Inner Side, in Each Ante-Grot, in the Fourth, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, and Nine, Three on each Side, in the Second, in the Fifth, Nine Sepulchers, Three on each

each Inner Side, in the First Ante-Grot, and Six, Two on each Side, in the Second, in the Sixth, and Nine Sepulchers, Three on each Inner Side, in Each Ante-Grot, in the Seventh; all Cut out of Rock, at the Foot of Heights, which are the Shoots, or Sprigs, of the Hills Said to be of the *Amorites*, under Ground, hard by one another, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, nigh to where 'tis also Said the *Israelites* Camp was, when *Moses* Sent *Joshua*, *Caleb*, and other Ten Chief Men, to Discover and View the Country of *Canaan*, and from whence, because of the Hard and Discouraging Account, which all those Spies, except *Joshua* and *Caleb*, Brought on't, they Return'd, almost the Way they had Come, along the *Amorite* Hills, and behind *Sinai* and *Horeb*, back towards *Egypt*, as far as the *Red Sea*. I have also Seen those Sepulchers; and 'tis Probable enough, they have been Done by the *Israelites*, for Those who Dy'd during their Abode there.

There's One, of the Same Kind, that's commonly Said to have been the Sepulcher of *Eliezer the Damascen*, *Abraham's* Steward, and Done by his Son *Damascus*, for his Father, himself, and their Children: 'Tis to be Seen near *Jubar*, anciently, *Hoba*, and not far from *Damascus*, in *Syria*, in a Valley, upon the East Side the *Baradan*, anciently, *Chrysorrhoas*, and, originally, *Abanah* and *Pharpar*, and at the Beginning of the Mountains *Hermon*, Two Miles from the First of these Towns, towards the North-East, Five from the Second, towards the South-East, Three from the River, towards the East, and just as One Enters the Mountains, on the West; being a Grot Double, of Three Ante-Grots, one within another, and Three Sepulchers, One on each Inner Side, in Each, Cut out of Rock, at the Bottom of a Hill, above Ground, both the Sepul-

chers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, hard by the Place, where 'tis likewise Said *Abraham* Fought the Four Kings, and, after the Battle, Lodg'd on the Field, for some Little Time, in a Hut, or Cottage, to Refresh himself, and where afterwards, his Steward *Eliezer's Son*, *Damascus*, Built a House, and a Village, the Rest, or Remains, of which are still to be Seen there, and Bear the Name of *Abraham's Hut*, or Cottage, even unto this Day, nigh to That, where the Conversion of *St. Paul* Happened, and where there is a Church Built, upon the Spot of Ground where he was Thrown off his Horse, according to *William of Tyr*, by the Primitive Christians, and Defferv'd, or Officiated, by the Modern *Syrians*, and not far from the Beginning of the *Libanus*, where upon the Top of a High Mountain, are to be Seen the Vestiges of a Tower, Said to be Those of That which *Solomon* Built there, according to the Author of the Books of *Kings*, and Mentions in his Book of *Canticles*. 'Tis Certain there is such a Sepulcher in that Place, for I have Seen it; and 'tis not Improbable it has been Done by or for *Damascus*, *Eliezer's Son*, since both *Josephus* and *St. Jerome* Agree, that he not only Liv'd and Dy'd thereabouts, but also was a Great Builder, and Lover of Works, and, in Particular, Rebuilt and Enlarg'd the Town of *Damascus*, which was thereupon, for that Reason, so Call'd, from his Name, tho' in the Mean Time, *St. Jerome* Doubts, whether the Town took its Name from him, or he Took his from it, and is Inclin'd to Believe the Last, because the Name of *Damascus*, signifying Red Earth, Seems properly to be Taken from the Redness of the Earth of the Ground where the Town Stands, and naturally to Belong to any Town Built upon that Ground by any One whatsoever, and especially because, according

cording to *Moses*, *Abraham*, in Complaining to God of his Want of Heirs, and Talking of *Eliezer* his Steward, Seems to Insinuate, that the Town of *Damascus* was, and was so Call'd, even before his Time; by his Calling him, in his Discourse, *Eliezer* the *Damascen*; but as for *Eliezer* himself's having Dy'd, or been Bury'd, there, 'tis very Uncertain; for *Moses* Tells us, that he did not Stay behind about *Damascus* any where, but Went back along with his Master towards *Hebron*, that he was afterwards Employ'd by *Abraham*, to Go to *Haran*, in *Mesopotamia*, to Look out for a Wife to his Son *Isaac*, which he effectually did, and that he was entirely Trusted and Belov'd by his Master, being his Principal Servant, having the Command of all he had, and Design'd to have been his Heir; from which it is Doubtful, whether he, at any Time, Left *Abraham*'s House at *Hebron*, and Return'd Home to his own Country of *Damascus*, to Live out the Rest of his Days, and Dy, there, or Continued to Live with *Abraham*, till he Dy'd in his Service, and if so, whether he was Bury'd near *Hebron*, with *Abraham*'s other Servants, or if his Son *Damascus* took Care to have him Transported from thence Home, that he might be Buried in a Sepulcher of his Own, which he either had Done, or was to Do, for him, and I can Say Nothing to Determine it; for no body Mentioning him but *Moses*, who is the only Historian of those Times, and he being Silent about him ever after he Gives an Account of his having Return'd from *Mesopotamia*, I can Make no Conjecture about it. The People of *Damascus*, both *Turks* and Christians, and the *Jews* of *Jobar*, have a Great Veneration for *Abraham*'s Hutt, or Cottage, as well as for the Sepulcher of *Eliezer*, and *Damascus*, whom the *Damascens* commonly Believe to have been not only the Rebuilder, but the First Founder of their Town; but they are

grossly Mistaken, since, according to *Moses*, *Abraham*, Speaking to God, Says expresly, as I Take it, that there was such a Town, so Call'd, even before him.

There's Another that's Said to have been the Sepulcher of that *Abimelech*, King of *Gerara*, in the Country that was of the *Philistins*, who was Contemporary, or Liv'd at the Same Time, both with *Abraham* and *Isaac*, to be Seen near the Ruins of that Town, in *Palestine*, in a Valley, upon the North Side the *Bezor*, and not far from the Mountains *Sardinai*, anciently *Seir*, and, originally, *Hor*, according to *Moses*, a Quarter of a Mile from the Ruins, towards the *East*, a Mile and a Half from the River, towards the *North-West*, and Three Miles from the Mountains, towards the *West*, Twenty Five from the *Mediterranean*, towards the *East*, a Hundred and Ten from the *Red Sea*, towards the *North*, and Forty Six from *Jerusalem*, towards the *South-West*: 'Tis a Grot Double, of Three Ante-Grots, one within another, and Three Sepulchers, One on each Inner Side, in Each; Cut out of Rock, at the Bottom of a Hill, above Ground, both the Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, hard by the Place, where there are several Wells, or Pitts, Dug out the Earth, Deep, and Full of Water, also Said to be of the Same Time, and to have been Done, Some by *Abimelech*, and the Rest by *Abraham* and *Isaac*, who Dwelt for some Time thereabouts. 'Tis Certain there is such a Sepulcher, for I have Seen it; and 'tis Probable it has been Done for that *Amilech* King of *Gerara*, who was Contemporary with *Abraham* and *Isaac*, since 'tis Plain, from the Sight on't, that it is a Work of those Hands, and of that Time, and we are Assur'd, from *Moses*, that he Liv'd and Reigned th

There's

There's again Another, that's Said to have been the Sepulcher of *Jethro*, or *Raguel*, King and Priest of *Median*, and *Moses's* Father-in-Law, Done by his Grandson's, *Gersan* and *Eliezar*, *Moses's* Sons, for their Grand-Father, themselves, and their Family, not far from the Ruins of that Town, in *Arabia*, in a Plain, upon the *West* Side the *Jethbatha*, and on the Coast of the *Red-Sea*, Three Miles from the Town, towards the *North*; One from the River, towardsthe *North-West*, and Two from the Sea-Shore, towards the *North-East*, Fifteen from *Tor*, anciently, *Hermopolis*, likewise upon the Sea-Coast, higher up towards the *North*, (where Some Say the *Ifracites*, under the Conduct of *Moses*, Pals'd thorough the Sea, which is there Nine Miles Broad, and a Hundred Foot Deep, at Low Water, he having been before Accustomed to Pals, and Repass, that Way, tho' not in that Manner, in Going and Returning betwixt *Egypt* and *Arabia*,) to wards the *South-East*, Ninety from *Corondel*, also upon the Coast, higher up, (where Others Say, *Moses* and the *Israelites* Pals'd it, being there Seven Miles and a Half Broad, and Seventy Five Foot Deep,) towards the Same, a Hundred and Twenty Six from the Waters, or Ponds; commonly Call'd, *Moses's Wells*, or *Baths*, as being Those of *Marah*, which he Rendered Sweet, for the Use of the People, by Throwing a Certain Sort of Wood into them, likewise upon the Coast, higher, (where also Some Say that Passage was, and I Think with the Greatest Reason, it being there but Six Miles Broad, and but Fifty Foot Deep, at Low Water,) towards the Same, a Hundred and Thirty Five from *Sueza*, anciently *Arsinoe*, likewise on the Coast, at the Bottom of the Gulf, which that Sea Makes, towards the Same, Sixty from *Horeb* and *Sinai*, towards the *South*, a Hundred and Twenty Five from *Herat*, and a Hundred and Ninety from *Jerusalem*, towards the Same ; being a Grot Double,

of

of Three Ante-Grots, One within another, and Three Sepulchers, One on each Inner Side, in Each, Cut out of Rock, at the Foot of a Height, under Ground, both Sepulchers and Entries, in the Manner, and to the Dimensions, as Above, hard by the Place, where there is a Well, or Pit, of Water, also Said to have been That, where *Moses* was so Civil to *Jethro's* Daughters as to Deserve One of them for his Wife. That there is such a Sepulcher there is Certain, for I have Seen it ; and that it has been Done by or for *Jethro*, or his Grand-Sons, is Probable, since it is manifestly a Work of that Time, and we are Assur'd that they Liv'd thereabouts.

There are Six, of the Same Kind, that are commonly Said, in the General, to have been the Sepulchers of the Dukes, or Captains, that is, the Leaders, or Chief Men, of the *Edomites*, or Children of *Edom*, who, according to *Moses*, is the Same with *Esau*, the Son of *Isaac*, but otherwise, in Particular, not Remark'd, it not being Known, particularly, for whom they have been Done : They are to be Seen near *Herat*, anciently, *Petra*, and *Duma*, or *Iduma*, *Dom*, or *Edom*, likewise in *Arabia*, in the Valleys, upon the *South* Side the Mountains *Sardinai*, anciently, *Seir*, a Mile and a Half from the Town, towards the *North-East*, and Three Quarters of a Mile from the Foot of these Mountains, towards the *South-West*, a Hundred and Fifteen Miles from the *Red Sea*, towards the *North-East*, Fifty Eight from the *Mediterranean*, towards the *East*, and Sixty Five from *Jerusalem*, towards the *South*; being Grots Double, of Three Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in the First Ante-Grot, the Same, in the Second, and Six, Two on each Side, in the Third, in One, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six,

Six, Two on each Side, in the Second, and again Three, One on each Side, in the Third, in Another, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and the Same, in the Third, in a Third, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, the Same, in the Second, and Three, One on each Side, in the Third, in the Fourth, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and again Six, Two on each Side, in the Third, in the Fifth, and Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and the Same, in the Third, in the Sixth; all Cut out of Rock, at the Bottom of Hills, above Ground, hard by one another, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, nigh to the Place, where 'tis likewise Said, a Bloody Battle was Fought betwixt *Esau* and his Children, and the *Horrites*, the Original Inhabitants of that Country, who were afterwards, according to *Moses*, by the Dukes, or Leaders, of *Edom*, or *Esau*, Driven quite out on't, and Oblidg'd to Retire further into *Arabia*, towards the *East*, and not far from the Gold-Mines, which *Moses* Mentions by the Name of *Dizahab*, where, according to St. *Jerome*, he Writ the Book of *Deuteronomy*, and near which they Say another Battle was Fought, between the *Israelites*, and the Canaanite King *Harad*, who, as *Moses* Tells, was miserably Defeated by them, his Country and Towns being Taken from him, and Cursed. 'Tis Certain there are such Sepulchers in that Place, for I have Seen them; and 'tis Probable enough, in the General, that they have been Done by or for Some of the Captains, or Chief Men, among the *Edomites*, since

since 'tis Plain, from the Sight of them, that they are Works of those Hands, and of that Time, and we are Assur'd, from *Moses*, that they Dwelt, and were Settled, there ; but for whom they have been Done, in Particular, is quite Unknioown, and no body can Raife any Conjecture about them, because *Moses*, who is the only Historian of that People, and of those Times, Gives us but a very General Account of them, and is altogether Silent as to their Particular Deaths, or Burials.

There are other Six, that are likewise Said, in the General, to have been the Sepulchers of the Kings, or Governours, that is, the Magistrates, or Justices, of the *Tyrians*, or People of *Tyr*, at present, *Sour*, who, according to *Berosus*, were the Posterity of *Tyrus*, the Son of *Japhet*, but otherwise, in Particular, not Remark'd, to be Seen near the Vestiges of Old *Tyr*, and not far from the Ruins of the New, in *Phenicia*, a Part of *Syria*, in the Valleys, upon the *West* Side the *Tyrian Mountains*, a Branch of Those of *Libanus*, on the Coast of the *Mediterranean*, and the *South* Side the *Valania*, anciently, *E-leutherus*, Half a Mile from these Vestiges, towards the *South-West*, Three Miles from the Ruinous Town, towards the *South-East*, Two from the Foot of the Mountains, towards the *South-West*, Three also from the Sea towards the *East*, the Same from the River, towards the *South*, Ninety from *Damascus*, towards the *West*, and a Hundred and Twenty from *Jerusalem* towards the *North*: They are Grots Double, of Three Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in the First Ante-Grot, the Same, in the Second, and Six, Two on each Side, in the Third, in One, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and again Three, One on each Side, in the Third, in Another,

nother, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and the Same, in the Third, in a Third, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, the Same, in the Second, and Three, One on each Side, in the Third, in the Fourth, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and again Six, Two on each Side; in the Third, in the Fifth, and Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and the Same, in the Third, in the Sixth; all Cut out of Rock, at the Bottom of Hills, above Ground, hard by one another, both the Sepulchers and Entries, as well as the Ante Grots, in the Manner, and to the Dimensions, as Above, nigh to the Place, where there are Four Wells, or Ponds, Full of Water, and Emptying themselves into the Sea, likewise Said to be that Fountain of Living, that is, Running, Waters, which *Solomon* Mentions, by Way of Allusion, or Reference, to the Spouse, and his Beloved, not far from That, where there is a Great Stone, or Piece of Rock, all alone by it Self, upon which, 'tis said, Our Saviour Stood and Preach'd, when a Woman of his Audience, or Hearers, Cry'd out, *Blessed is the Belly that Bore thee, and the Breasts that gave thee Suck,* and but a little Way from the Castle of *Sandalium*, anciently, *Alexandrium*, Built first by *Alexander the Great*, when he Besieg'd *Tyr*, and so Call'd from his Name, and afterwards Re-built by *Baldwin the First*, King of *Jerusalem*, upon the Like Occasion, according to *William of Tyr*. That there are Such Sepulchers there is Certain, for I have Seen them; and that they have been Done by or for Some of the Kings, or Magistrates, of the *Tyrians*, is not Improbable, since they are manifestly

festly Works of that Time, and we are Assur'd that such Liv'd, Dy'd, and were Buried, thereabouts.

There are again other Six, that are also Said to have been the Sepulchers of the Kings, or Magistrates, of the *Sidonians*, or People of *Sidon*, pre-sently, *Seyd*, who, according to *Berosus*, were the Posterity of *Sidon*, the Son of *Canaan*, the Son of *Cham*, not far from *Sidon*, also in *Phenicia*, in the Plains, upon the *West* Side the *Antilibanus*, another Branch of the *Libanus*, on the Coast of the *Mediterranean*, and the *North* Side the *Valania*, a Mile and a Half from the Town, towards the *North-East*, a Quarter of a Mile from the Mountains, towards the *West*, a Mile and a Half likewise from the Sea, towards the *East*, Four Miles from the River, towards the *North*, and Eighty Two from *Damascus*, towards the *West*; being Grots Double, of Three-Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in the First Ante-Grot, the Same, in the Second, and Six, Two on each Side, in the Third, in One, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and again Three, One on each Side, in the Third, in Another, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and the Same, in the Third, in a Third, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, the Same, in the Second, and Three, One on each Side, in the Third, in the Fourth, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and again Six, Two on each Side, in the Third, in the Fifth, and Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and the Same, in the Third, in the Sixth; all Cut out of Rock, at the Foot of Heights, under Ground, hard by one another,

another, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above; nigh to where there are Three Salt-Pits, or Ponds of Sea-Water, which Naturally, by the Heat of the Sun, and Artificially, by Boiling it over a Fire, Produces Salt in Abundance, and are also Said to be Those whither *Joshua* Pursu'd the Canaanites, not far from where there is a Chappel, with a Cemetery, that is, a Church-Yard, or Burial-Place, Adjoining, and Belonging to the Christians, Built, as they Say, upon the Ground, where our Saviour stood, when he Commended the Canaanite Woman's Faith, and Cur'd her Daughter, Absent, and Possess'd with a Devil, by the Power of his Word, for the Sake on't, and but a small Way from the Cappadocian Field, so Call'd from St. *George* of *Capadoccia*, who there Kill'd a Dragon in Defence of the King's Daughter, where the Ruins of a Church, Built formerly by the Christians, in Honour of St. *George*, are now to be Seen. I have also Seen those Sepulchers; and 'tis Probable they have been Done by the *Sidonians*, for Some of their Kings, who Died there.

There is One, of the Same Kind, that's commonly Said to have been the Sepulcher of *Lot*, *Abraham's* Nephew, and Done by his Sons, *Moab*, and *Ammon*, for their Father, their Mothers, themselves, and their Children: 'Tis to be Seen near *Engada*, anciently, *Engaddi*, in *Palestine*, in a Valley, among the Mountains of the Same Name, upon the South Side the *Cedron*, or *Kedron*, and the *West* of the *Dead Sea*, Three Quarters of a Mile from the Town, towards the *North-West*, Half a Mile from the Mountains, towards the *West*, Three Miles from the River, towards the *South-West*, and a Mile and a Half from the Sea, towards the *West*, Thirty Six Miles from *Jerusalem*, towards the *South-East*, and Sixty Nine from the *Mediterranean*, towards the *East*;

East ; being a Grot Double, of Three Ante-Grots, one within another, and Six Sepulchers, Two on each Inner Side, in Each, Cut out of Rock, at the Bottom of a Hill, above Ground, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, hard by the Place, where there is a Great Grot, or Cave, in which 'tis likewise Said, *Lot* Dwelt, after the Destruction of *Sodom* and *Gomorrah*, and Committed Incest with his Two Daughters, as *Moses* Tells us, who were at Pains to Make him Drunk with Wine, to Induce and Enable him for that End, and not far from That, near *Balezona*, or *Zoar*, anciently, *Bala*, or *Segor*, (whither *Lot* Fled for his Safety, when *Sodom* and *Gomorrah* were a Destroying,) on the other Side the *Cedron*, where there is a Stone, or Rock, White and Salt, Irregular, and Uneven, Appearing above Ground, on the Road betwixt the Town and the Sea, to the Height of Five Foot, and the Circumference of Ten, and being Rooted under Ground, Naturally in the Earth, Bigger and Deeper than I could well Go, tho' I was at Pains to Cause Digg, at the Foot on't, a Pretty Way down, to Discover it, also Said to be the Statue of Salt, into which *Lot's* Wife was Converted, for her Disobedience to the Angel's Command. 'Tis Certain there is such a Sepulcher in that Place, for I have Seen it; and 'tis Probable it has been Done for *Lot* and his Daughters, by their Sons or some Other of their Posterity, since it Appears p'ainly, from the Sight on't, that it is a Work of those Hands, and of that Time, and we are Told exprefly by *Moses*, that, after the Destruction of *Sodom* and *Gomorrah*, they Liv'd and Dwelt there. *Luther* Says, that after *Lot* had Committed the Incest there with his Daughters, he was so much Afflicted and Troubled for his Sin, that, with Extreme Grief and Sorrow, he Broke his Heart and Dy'd, and Alledged, that his

a Column, or Pillar, with a Statue on the Top Resembling him; which, as *Samuel* Tells us, he Took Care to have Done for himself in the King's Valley, the Potters Field, or the Field of Blood, which was Bought, with the Thirty Pieces of Silver, * which *Judas* Took for Betraying Our Saviour, to be a Burial-Place for Strangers, &c. and not far from the Town, in and about which there's such a Vast Number of Things Remarkable, both Ancient and Modern, both Sacred and Profane, that the Reckoning them over would Carry me too far beyond my Present Purpose, which is only to Give an Account of the Sepulchers of the Antients, and their Monuments, and as for an Account of those other Things, the Reader may Expect it at another Time, and more at Large. 'Tis Certain there is such a Sepulcher, for both I, and Several Others, have seen it, tho' it be also within the Enclosure of a Mosque, which the *Turks* have lately Built over it, as being a Place of Great Veneration among them, as well as among the Christians and *Jews*, to either of whom it is not Practicable to See it, without Paying a Good Deal of Money to Those who have the Keeping on't for the Time. 'Tis also Certain that *David* and *Solomon*, with the Kings of *Judah* of their Posterity, Reigned, Dy'd, and were Buried there, in that very Hill of *Sion*, or the City of *David*, because *Samuel*, *Nehemiah*, and the other Holy Writers, expressly Say so: And there being Several Sepulchers, of the Same Kind, and, consequently, of the Same Time, in and about that Hill, (which is certainly the Mount *Sion*, as Acknowledg'd by all,) that are plainly, upon the Sight of them, the Works of

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those

* Note, That a Piece of Silver, or Shekle, among the Jews, was equal to Half a Crown, or Dollar, among the Germans, or Two Shillings and Six Pence English, according to Gellius, Budaeus, Melanthon, and Others; so that Eight Jewish Pieces of Silver make just an English Pound.

those Hands, and of that Time, of *David* and *Solomon*, as Appears by Comparing them with Those which are certainly of their Time, and One, in Particular, that is the Chief and Principal, being the Greatest and most Capacious, among them, Cut out in the most Eminent Place, in the Very Heart of the Hill, 'tis likewise Certain That is Theirs, Begun by *David*, and Finish'd by *Solomon*, in which they, and Others of their Family, were Laid. *Josephus* Tells, That *Solomon* Rep'sd and Shut up, in that Sepulcher of his Father, a great deal of Treasure, and Riches; That *Hyrcanus*, High Priest and Governour of *Judea*, Opened it, and Took out Three Thousand Talents of Silver; * That afterwards, as *Herod* the Elder was also Taking a Great Sum from Thence, a Flame of Fire, from Within, Kill'd Two of his Guards, whom he Employ'd to Bring it out, which Made him Give over his Sacrilegious Attempt, and as an Atonement, or Amends, for his Fault, to Build over it a Fair Monument of White Marble, according to *Nicephorus*, of which there are still some Pieces to be Seen, Lying Broken about the Foot of the Hill. *Paulus Orosius* Speaks of an Earth-Quake, which Happened in *Judea*, in the Emperor *Adrian*'s Time, Shook the Whole Town of *Jerusalem*, and Shatter'd, in Particular, the Mount *Sion*, where *David*'s Sepulcher was; and I Believe it has been so; for I Observ'd the Rock, there, Broke and Split, in several Places, both within and without it, whereas I had always Found That about Other Sepulchers, of much Higher Times, to be still Whole and Firm. Some of the Modern *Jews*, as well as the *Christians* and *Turks*, in *Palestine*, especially

* Note, That a Jewish Talent of Silver, was equal to Three Thousand Shekles, or Pieces, that is, as many German, or English, Half Crowns, or Dollars, according to *Buteus*; so that 'tis just Three Hundred and Seventy Five Pound English.

ally Those of *Bethlem*, are of Opinion, that the Sepulcher of *David* and *Solomon*, with the Other Kings of their Family, was at *Bethlem*, in *Judah*, and not in Mount *Sion*, and Shew One there, which they Pretend is it ; but they are Wrong ; for tho' what they Alledg, of *Bethlem*'s being also Call'd, the City of *David*, in the Holy Scriptures, especially Those of the *New Testament*, and that there is a Sepulcher there, likewise Said to have been his, even by St. *Jerome*, who Liv'd there a Long Time, be True, yet it is Plain, from both these Authorities, unequally Great and Admirable, that, the First is only Meant of that Town, as having been the Place of *David*'s Birth and Education, where the House, of which he was a Son, and the Family, of which he was Descended, were Settled and Establish'd, and St. *Luke*, in Particular, Explains himself so, on Purpose, as I Take it, to Make it Appear, that his Meaning there is not the Same with That of *Samuel*, and the other Authors of the *Old Testament*, when they Mention the City of *David*, where he, and the other Kings of his Posterity, were Buried, which, according to them, was certainly upon Mount *Sion*, and the Second of a Sepulcher, which indeed was Done at *Bethlem* by *David*, as St. *Jerome* Says, and, as he Adds, not for himself, but for his Father *Jesse*, his Brothers, and Others of his Family on that Side, who, not being Call'd to be Kings elsewhere, as he had been, Continu'd to Live at their Own Home, where they also Dy'd and were Bury'd ; as for *David*, he was Bury'd in a Sepulcher, which he Did for himself, and his own Posterity, in Mount *Sion*, and in a City which he himself Built, upon the Same, where, being a King, he also Reign'd, and Dy'd : So that, tho' *Bethlem* be sometimes Call'd, the City of *David*, yet it is not That where he was Buried, and tho' there be a Sepulcher there which Some Say is his, yet 'tis not That in which he was

Laid; but the City where he was Bury'd was certainly upon Mount Sion, and the Sepulcher in which he was Laid in the Same; and what is Said to the Contrary, by the People of *Bethlem*, only Proceeds from their Vanity, and Wilfull Ignorance, as 'tis Probable, being Desirous, perhaps, that it should be Believ'd otherwise, in their Favour, for the Honour of their Town, and, consequently, is not to be Regarded.

There's again Another Said to have been the Sepulcher of *Jeroboam*, and *Omri*, and the Other Kings of *Israel*, their Successors, Done by *Omri* and his Son *Achab*; near, anciently in, and, originally, without, *Sebasta*, originally, *Samaria*, also in *Palestine*, in a Valley, among the Mountains of the Same Name, a Branch of those of *Ephraim*, and upon the West Side the *Jordan*, Half a Mile from the Town, towards the South-East, a Quarter from the Foot of the Mountains towards the South-West, and Twenty One Miles from the River, towards the Same, Forty Two from *Jerusalem*, towards the North, Thirty Six from the Sea of *Galilee*, towards the South-West; and Fifty from the *Mediterranean*, towards the East; being a Grot Double, of Three Ante-Grots, one within another, and Nine Sepulchers, Three on each Inner Side, in Each, Cut out of Rock, at the Bottom of a Hill, at the Foot of the Mountain *Sameron*, upon which the Town Stands, above Ground, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, just in the Place, where, 'tis also Said, a Bloody Battle was Fought, betwixt *Jeroboam*, King of *Israel*, and *Abijah*, King of *Judah*, in which the Former was Defeated, according to the Author of the Books of *Chronicles*, hard by That, where the Ruins, or Vestiges, of the Walls, Gates, Towers, and other Edifices, of the Town, Built first by *Omri*, according to the Author of the Books of *Kings*,

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and afterwards Rebuilt by *Herod*, as *Josephus* Says, are still to be Seen, nigh to That, in the Middle of the Town, on the Top of the Mountain, where are Three Single Grots, which they Say are the Sepulchers of the Prophets *Elijah* and *Obadiah*, and of St. John the Baptist, who were truly Bury'd there, according to St. Jerome, with a Church Built over them, by St. Helen, which the Turks have Divided into Two Parts; the One being a Church still, the Other Converted into a Mosque, and not far from That, on the other Side the Town, in the Bottom of a Valley, where the Village was, as 'tis Said, in which Our Saviour Healed the Ten Lepers, of whom only One Believ'd in him, according to St. Luke, and where a Church is, Built formerly by the Christians, but now by the Turks Converted into a Mosque. That there is such a Sepulcher there is Certain, for I have Seen it ; and that it has been done by *Omri* and *Achab*, for themselves and Others of their Family, is Probable, since 'tis manifestly a Work of those Hands, and of that Time, as Appears by Comparing it with the other Works of those Same Hands, and that Same Time, which are very Numerous in and about *Samaria*, and we are Assur'd, from the Author of the Books of *Kings*, that they Reign'd, Dy'd, and were Buried thereabouts ; but that the other Kings of *Israel*, their Successors, have been Lay'd there, is Uncertain, tho' we are Sure they were likewise Buried in or about *Samaria* : And as for *Jeroboam*, their Predecessor, his being Laid in the Same, or Buried any where thereabouts, 'tis not only Improbable, but down-right False, in so much as 'tis Certain he never Liv'd there, *Samaria* not being Built, nor any other Town in that Place, in his Time, and the Author of the Books of *Kings* Says expresly, that *Jeroboam* was Buried with his Fathers, that is, either at *Zareda*, where he was Born, Sixteen Miles from *Jerusalem*, towards the South-West, according to

Some Commentators, or, which is more Probable, at *Therfa*, where he Dwelt, and where he truly had a Sepulcher, of his Own, which I have also Seen, Done by him, as they Say, for his Father *Naboth*, his Son *Abiah*, Himself, and Others of his Family, Nine Miles from *Samaria*, towards the *North-East*.

There are Six, of the Same Kind, that are commonly Said, in the General, to have been the Sepulchers of the Dukes, or Captains, the Leaders, or Chief Men of the *Moabites*, or Children of *Moab*, the Son of *Lot*, but otherwise, in Particular, not Remark'd, it not being Known, particularly, for whom they have been Done: They are to be Seen near the Ruins of a Town, at present, Unknown, anciently, *Areopolis*, and *Moab*, and, originally, *Aroer*, and *Ar*, according to *Moses*, in *Arabia*, as Some Say, in *Palestine*, according to Others, being upon the Borders of Both, in the Valleys, upon the South Side the Mountains *Arnon*, a Branch of Those of *Hermon*, the East of the River of the Same Name, and of the *Jordan*, and the North of the *Dead Sea*, a Mile and a Half from the Ruinous Town, towards the *East*, Two Miles from the First River, towards the Same, Twenty Five from the Foot of the Mountains, where it Rises, towards the *South-West*, Eleven from the *Dead Sea*, into which it Runs, towards the *North-East*, and Thirty from the Second River, likewise towards the *East*, Sixty Five from *Herat*, towardsthe *North-East*, the Same from *Jerusalem*, towards the *South-East*, and a Hundred and Ninety from the *Euphrates*, towards the *South-West*; being Grots Double, of Three Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and Nine, Three on each Side, in the Third, in One, Three Sepulchers, One on each Inner Side, in the First Ante-Grct, Nine, Three on each Side, in the Second,

cond, and Six, Two on each Side, in the Third, in Another, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Nine, Three on each Side, in the Second, and Three, One on each Side, in the Third, in a Third, Six Sepulchers, Two on each Iner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and Nine, Three on each Side, in the Third, in the Fourth, Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and Three, One on each Side, in the Third, in the Fifth, and Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and Six, Two on each Side, in the Third, in the Sixth; all Cut out of Rock, at the Bottom of Hills, above Ground, hard by one another, both the Sepulchers and their Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, just in the Place, where, 'tis likewise Said, a Bloody Battle was Fought, betwixt *Moab* and his Children, and the *Emins*, the Original Inhabitants of that Country, who were afterwards, according to *Moses*, by the Dukes, or Leaders, of *Moab*, Driven quite out on't, and Oblig'd to Retire further into *Arabia*, towards the South, nigh to That, where, they Say, the Angel Appear'd to the Prophet *Balaam* and his Ass, to Stop him in his Way to the Town, whither he was Going, as *Moses* Tells us, to Curse the *Israelites*, at the Desire of *Balak*, King of *Moab*, not far from That, where, 'tis Said, another Great Battle was Fought, between the *Israelites*, under the Conduct of *Moses*, and *Sihon*, King of the *Amorites*, who was entirely Routed and Destroy'd by them, and but a Little Way from where, according to *Josephus*, they Pass'd thorough the River, (as afterwards they did thorough the *Jordan*,) which is there Fifty Foot Broad, and Ten Foot Deep, at Least.

Tis Certain there are such Sepulchers in that Place, for I have Seen them ; and 'tis Probable enough, in the General, that they have been Done by or for Some of the Captains, or Chief Men, among the *Moabites*, since 'tis Plain, from the Sight of them, they are the Works of those Hands, and of that Time, and we are Assur'd, by *Moses*, they Dwelt, and were Settled, there, where wás their Chief Town; but for whom they have been Done, in Particular, is quite Unknown, and no body can Make any Conjecture about them, because *Moses*, who is the only Historian of that People, and of those Times, Gives us but a very General Account of them, and is altogether Silent as to their Particular Deaths, or Burials.

There are other Six, that are likewise Said in the General, to have been the Sepulchers of the Leaders, or Chief Men, of the *Ammonites*, or Children of *Ammon*, Lot's other Son, but otherwise, in Particular, not Remark'd, to be Seen near *Philadelphia*, originally, *Rabbath*, and *Ammon*, or *Rabbath-Ammon*, according to *Ptolemy*, in *Arabia*, as Some Say, in *Palestine*, according to Others, and, as again Some Think, in *Syria*, being upon the Borders of all Three, in the Valleys, upon the West Side the Mountains *Galaad*, likewise a Branch of Those of *Hermon*, the South of the River *Jabok*, a Branch of the *Jordan*, and the East of That, and the Sea of *Galilee*, a Quarter of a Mile from the Town, towards the South-East, Three Quarters from the First River, towards the Same, Half a Mile from the Foot of the Mountains, towards the South-West, and Twenty Three Miles from the Sea of *Galilee*, and the *Jordan*, towards the East, a Hundred and Fifteen from *Herat*, towards the North, Fifty Nine from *Jerusalem*, towards the Same, a Hundred and Thirty from *Damascus*, towards the South, and Two Hundred and Ten from the

the *Euphrates*, towards the *West*: They are Grots Double, of Three Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and Nine, Three on each Side, in the Third, in One, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Nine, Three on each Side, in the Second, and Six, Two on each Side, in the Third, in Another, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Nine; Three on each Side, in the Second, and Three, One on each Side, in the Third, in a Third, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and Nine, Three on each Side, in the Third, in the Fourth, Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and Three, One on each Side, in the Third, in the Fifth, and Nine, Sepulchers, Three on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and Six, Two on each Side, in the Third, in the Sixth; all Cut out of Rock, at the Bottom of Hills, above Ground, hard by one another, both the Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions as Above, just in the Place, where, 'tis also Said, a Bloody Battle was Fought, betwixt *Ammon* and his Children, and the *Zamzumins*, the Original Inhabitants of that Country, who were afterwards, according to *Moses*, by the *Ammonites*, Driven quite out on't, and Oblig'd to Retire, over the Mountains, into *Syria* and *Arabia*, towards the *North*, nigh to That, where, on the Top of the Mountains, is to be Seen a Mass, or Heap, of Stones, Thrown together and above one another, which, they Say, is the Same, and in the Same Place, where *Laban* overtook *Jacob*, Reproach'd him with Theft, and his Unhandsom Running away, and afterwards

• terwards Made a Covenant with him, both Parties Throwing together a Heap of Stones, to Serve as a Perpetual Sign on't, as *Moses* says, tho' *Josephus* Calls it an Altar, upon which they Sacrific'd, not far from That, where another Great Battle was Fought, betwixt *Achab*, King of *Israel*, and *Jehosaphat*, King of *Judah*, and the *Syrians*, in which, according to the Author of the Books of *Kings*, *Achab* was Kill'd, and *Jehosaphat* narrowly Escap'd being Taken Prisoner, and but a small Way from the Wood of *Ephraim*, where *Absalom*'s Party was entirely Routed, by *David*'s Army, and himself Kill'd by *Joab*, as he Hung by the Hair of his Head on the Branch of an Oak-Tree, which, as *Samuel* Tells us, Took Hold of him, as he Fled under it upon his Mule, which Left him Hanging so, and Went on its Way. That there are such Sepulchers there, is Certain, for I have Seen them; and that they have been Done by or for Some of the Chief Men among the *Ammonites*, is not Improbable, since they are manifestly Works of that Time, and we are Sure such Liv'd, Dy'd, and were Buried thereabouts.

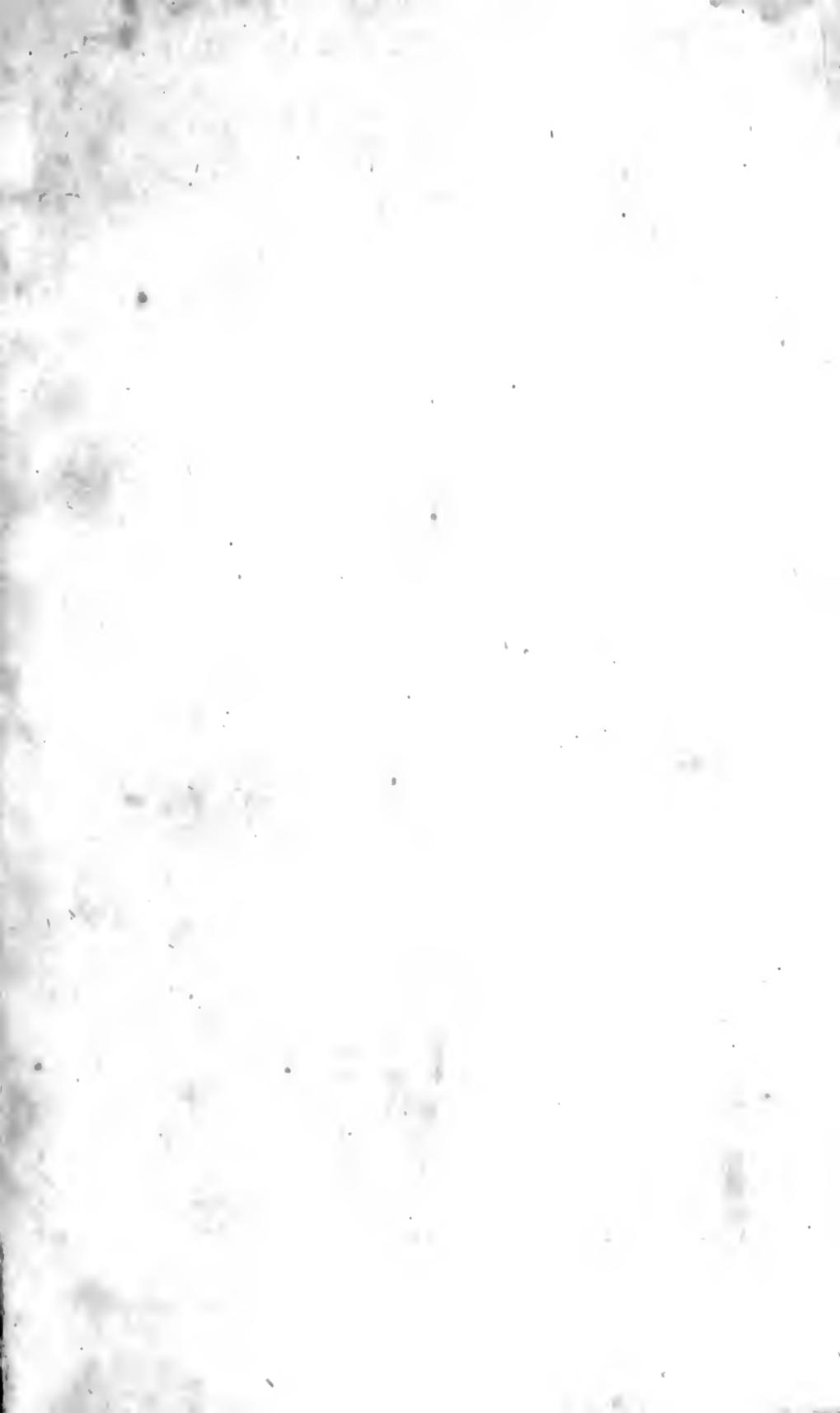
There are again other Six, also Said to have been the Sepulchers of the Chief Men of the *Israelites*, who Dy'd in the Reign of *Jeroboam*, near *Naplouse*, anciently, *Neapolis*, and *Nabortha*, according to *Josephus*, and, originally, *Sichem*, and *Ephron*, according to *Moses*, in *Palestine*, in the Plains, upon the *West* Side the Mountains *Garizim*, a Branch of Those of *Ephraim*, and of the *Jordan*, Three Miles from the Town, towards the *South-West*, Two from the Mountains, and Twenty Four from the River, towards the Same, Thirty Six from *Jerusalem*, towards the *North*, Forty Two from the Sea of *Galilee*, towards the *South-West*, and Fifty from the *Mediterranean*, towards the *East*; being Grots Double, of Three Ante-Grots, one within another, Each, and Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and Nine, Three on each Side, in the Third,

Third, in One, Three Sepulchers, One on each Inner Side, in the First Ante-Grot, Nine, Three on each Side, in the Second, and Six, Two on each Side, in the Third, in Another, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Nine, Three on each Side, in the Second, and Three, One on each Side, in the Third, in a Third, Six Sepulchers, Two on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and Nine, Three on each Side, in the Third, in the Fourth, Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, Six, Two on each Side, in the Second, and Three, One on each Side, in the Third, in the Fifth, and Nine Sepulchers, Three on each Inner Side, in the First Ante-Grot, Three, One on each Side, in the Second, and Six, Two on each Side, in the Third, in the Sixth; all Cut out of Rock, at the Foot of Heights, under Ground, hard by one another, both Sepulchers and Entries, as well as the Ante-Grots, in the Manner, and to the Dimensions, as Above, just in the Place, where are the Vestiges of a Well, that's also Said to have been *Jacob's*, beside which Our Saviour Sat and Talk'd with the *Samaritan* Woman, as St. John the Evangelist Tells us, with the Ruins of a Church Built over it by the Primitive Christians, according to St. Jerome, who Saw it Entire in his Time, and the Stump, or Root, of an Oak-Tree, Said to have been That, under which *Jacob* Hid the Strange Gods of his Family, as *Moses* Says, and Bury'd *Deborah*, his Mother *Rebecca's* Nurse, as Some Think, with a Great Stone hard by it, also Said to be That, which *Joshua* Plac'd there, according to the Author of his Life, as a Lasting Token of the Covenant he Made betwixt God and the People of *Israel*, before he Died, nigh to the Field, where was the Heritage, or Ground, of *Joseph*, which *Jacob* Gave him beyond his other Sons, in which his Bones, that had been Brought out of *Egypt*, were Buried,

and where his Sepulcher, with its Monument, is to be Seen still to this Day, not far from the Tops of the Mountains, *Garizim* and *Hebal*, on the one Side the Town, which were Reckon'd Places of Great Devotion among the Jews, especially the *Samaritans*, because *Joshua* had Built an Altar there, and Inscriv'd the Law of *Moses* upon the Rocks, where are still to be Seen the Ruins of a Temple, Built after the Manner of That at *Jerusalem*, by *Manasseh*, the Brother of *Jaddus*, High Priest of the Jews, in the Time of *Alexander* the Great, as *Josephus* Tells us, and hard by it, the Vestiges of Another, Said to have been That, which the *Israelites* Built for *Baal*, after the Death of *Gideon*, according to the Author of the Book of *Judges*, and but a Little Way from *Bethel* and *Dan*, on the Other Side, where *Jeroboam* Plac'd the Two Golden Calfs, which he Made for the People to Worship there, that they might not be Inclin'd any more to Go up to *Jerusalem*, according to the Author of the Books of *Kings*. I have also Seen those Sepulchers; and 'tis Probable they have been Done by the *Israelites*, for Some of their Chiefs who Died there.

There is a Vast Number of other Sepulchers, of the Same Kind, both Single and Double, both above and under Ground, that I have Seen among the Mountains of *Syria*, the Hills of *Palestine*, the Deserts of *Arabia*, and the other Places I have Mention'd; but because, the Greatest Part of them are not Remark'd in History, so far as I Know, nor Taken Notice of by any Antiquary, either Sacred or Profane, it not being Known for whom they have been Done, I can Give no further Account of them; and the Others, which are Remark'd, being not Considerable, I will Say no more about them: Besides, tho' they were all Known, 'twould not be Needful to Insist longer upon them, because they are all Like unto Those I have already Describ'd.

The END of the First PART.









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